

THE NYAISHES OR ZOROASTRIAN LITANIES

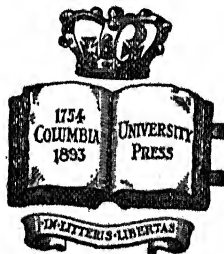
AVESTAN TEXT
WITH THE
PAHLAVI, SANSKRIT, PERSIAN
AND GUJARATI VERSIONS

EDITED TOGETHER AND TRANSLATED
WITH NOTES



BY
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KHORDAH AVESTA, PART I



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A. V. WILLIAMS JACKSON

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TO
KHARSHEDJI RUSTAMJI CAMA
PARSI PIONEER OF ZOROASTRIAN STUDIES
IN INDIA

PREFATORY NOTE

The present book is the first of several volumes on the Khordah Avesta of the Zoroastrian Canon, which Dr. Dhalla plans to publish in this series. It is pleasant to welcome the work as a contribution by one who is himself a Zoroastrian priest and who was sent by the Parsi community of India to pursue his studies for three years and a half in America.

A. V. WILLIAMS JACKSON.

PREFACE

As the main points which I wished to emphasize regarding the scope and method adopted in this work will be found in the Introduction I shall utilize these few lines for the pleasant duty of expressing the feeling of gratitude that I owe to others.

Now that my work at Columbia University has come to a happy close, I recall with gratification the generous help given to me by my Parsi community in India in enabling me to come to America so that I might add to my Eastern equipment the knowledge of Western scholarship. For this privilege I shall remain under lasting obligation to them.

My most cordial thanks are due to Professor A. V. Williams Jackson under whose *guruship* I have passed three of the most instructive years of my life. Happy it was to have the opportunity of work with one so inspiring as an *ācārapaiti*; and pleasant will remain the memory of those many happy hours of instruction and enlightenment, when in the future, to adopt the noble words of Zatsparam, I shall try to deliver back to the worthy whatever is taught liberally by my teacher.

I have also to thank my friend and fellow-student, Mr. George C. O. Haas, who has greatly lightened my work by carefully going over the proof-sheets with acumen all his own, and thus adding to the accuracy of the book.

I should also like to record my appreciation of the work of the printers, The New Era Printing Company, who have executed it in a most creditable manner, especially when one considers the fact that more than half of the work (the italic portion) had to be done in not less than five different foreign tongues.

M. N. DHALLA.

COLUMBIA UNIVERSITY, NEW YORK,
May 25, 1908.

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INTRODUCTION

The Nyaishes. The Nyaishes, or Zoroastrian litanies, are a collection of five short prayers or ascriptions of praise addressed to the Sun, Moon, Water, and Fire, and to the Angels Khurshed, Mihr, Mah, Ardisur, and Atash, who preside over these elements. They are composed of fragments taken from the Yasna and Yashts which are found in the Greater Avesta, and they form an important part of the Khordah Avesta, or Lesser Avesta, a redaction of which, together with introductory Pazand prayers, was begun by Dastur Adarbad Mahraspand during the reign of Shapur 2 (310-379 A. D.), and kept up in a way for a long time. These litanies constitute a sort of religious chrestomathy, consisting of short prayers, invocations, supplications, deprecations, and obsecrations employed in daily use by laymen as well as by priests.

Like the greater part of the Avesta, the original Avestan Nyaishes were rendered into Pahlavi (about 700-900 A. D.), later into Sanskrit (1200), into Persian (1600-1800), and lastly into Gujarati (1818). The Pahlavi, Persian, and Gujarati versions of all the Nyaishes have come down to us complete together with commentaries of an exegetical nature. The Sanskrit version, on the other hand, is complete for the Khurshed, Mah, and Atash Nyaishes; but is lacking in the case of the Mihr and Aban Nyaishes, so far as our manuscript material goes.

Scope and Arrangement. In the present work I have given the several texts in transliteration on one side, and have placed on the opposite page my translation of each into English. With the exception of the original Avestan text none of the texts has been previously translated. The complete Pahlavi text is likewise collated and edited here for the first time, and adds something, therefore, to the existing fund of Pahlavi literature hitherto published.

Materials Used for Avestan and Sanskrit. I have based my Avestan text on Dr. Geldner's admirable edition, entitled *Avesta, the Sacred Books of the Parsis*, Stuttgart, 1896. In certain cases, however, I have followed readings suggested by Bartholomae in his *Altiranisches Wörterbuch*, Strassburg, 1904. For the Sanskrit text I have adopted Ervad Sheriarji's critical edition of Neryosangh's *Khordah Avesta*, Bombay, 1907.

Materials Used. In preparing the present edition of the Pahlavi text I have been much indebted to the generous aid of Shams-ul Ulma Jivanji Jamshedji Modi, who collected seventeen Avesta-Pahlavi manuscripts from different parts of India and sent them to America for my use. I feel deeply obliged to the several owners of these manuscripts for their readiness to put them at my disposal. I have likewise to thank Librarian F. W. Thomas and the Trustees of the East India Office Library at London, for their kindness in placing in my hands one Avesta-Pahlavi and one Avesta-Persian manuscript, at the request of my teacher, Professor Jackson.

I cannot at this stage of my work give a fully detailed description or a comprehensive review of the merits and demerits of the various manuscripts, neither can I enter into any textual criticism of the same; this can be done only when, in addition to the Nyaish portion, I have edited the other parts of the Pahlavi Khordah Avesta, besides the Nyaishes themselves, as I plan to do in the near future. But I give here a general account of the codexes which I have used.

Manuscript Material for Pahlavi. The manuscripts used in the preparation of the Pahlavi text are, in the order used in this work, as follows:

Mulla Firuz Library, Bombay

- Mf₁ Written by Mobed Kaus Rustam and finished on the 21st day of the 2nd month A. Y. 1135. Careful and correct.
- Mf₂ Without colophon. Beautiful Iranian script. Very correct. Not modern.
- Mf₃ No colophon. Modern. Carelessly written.

Manekji Rustamji Unwala

- U₁ Written by Tehmur Naoroz Rustam Behram Sanjana and finished on the 1st day of the 5th month A. Y. 1162. Carefully written. With interlinear Persian glosses.
- U₂ Without colophon. Carefully written.
- U₃ Without colophon. Ervad Unwala writes that it was copied by Dastur Jamshedji Rustamji Mehrji Rana.
- U₄ Written by Dastur Rustamji Noshervanji. Most closely akin to F₂. Probably copied from it.

Darab Peshotan Sanjana

- D Written by Dastur Edalji Darabji Sanjana about a hundred years ago. Very correct. Copied from more than one original manuscript. Occasional explanatory glosses in Persian.

Kaikhusru Jamaspji

- K Without colophon. Hastily written, but correct. Often differing in construction from others.

Columbia University Library, New York

- F₂ Used by Geldner in his edition of the Avestan text. Formerly belonging to Mobed Framji Fardunji Madan, now at the Library of Columbia University, presented by Dastur Kaikhusru Jamaspji through Professor Jackson. Carefully written. Finished at Yazd by Rustam Gush-tasp Ardashir on the 28th day of the 10th(?) month A. Y. 1075.

Behramgore Tehmuras Anklesaria

- B Verbatim copy of F₂. According to Mr. Behramgore, it was copied by Mobed Khudabax Farrudabad about thirty years ago.

East India Office Library, London

- L₁₂ Finished A. Y. (11?) 24 = A. D. 1755. Carefully written. Used by Geldner in his Avesta edition. Also used by

Darmesteter in *Études Iranienues*, 2. 275-315, Paris, 1883.

Edalji Keresaspji Antia

- A Without colophon. Akin to U₂. According to Ervad Antia, written by Dastur Sorabji Framji Mehrji Rana, of Navsari.

Jivanji Jamshedji Modi

- M₁ Written by Mobed Jamshed Peshotan Hormazdyar Dastur Jamasp Sanjana, of Bulsar, in A. Y. 1123 (=1753 A. D.). Careless. Sometimes gives valuable explanatory glosses.
- M₂ Without colophon. Akin to U₂.
- M₃ Without colophon. Akin to U₂.

Mehrji Rana Library, Navsari

- Mr₁ Written by Sohrab Dastur Framroz Sohrab Rustam and finished on the 7th day of the 6th month A. Y. 1213. Akin to U₂. It has an interlinear Persian version. Good.
- Mr₂ Written by the same scribe and finished on the 1st day of the 4th month A. Y. 1222, possibly from the same original. It also has an interlinear Persian version.

Other Manuscript Material. Other manuscripts which give the Pahlavi version of one or more Nyaishes, but which were not accessible to me, are, as named by Geldner in the prolegomena to his Avesta edition, pp. v-xiv, as follows:

- J₁₅ This manuscript gives the version of the Khurshed Nyaish.
- J₅₈ This gives the Aban and Atash Nyaishes. (Quoted from West's article, *Pahlavi Literature*, in *Grundriss der Iranischen Philologie*, 2. 88, Strassburg, 1896-1904.)

University Library, Copenhagen

- K₁₈ This manuscript gives all the Nyaishes.

Kgl. und Staatsbibliothek, Munich

M. This has the Khurshed Nyaish.

Bibliothèque Nationale, Paris

P.₁₄ This contains all the Nyaishes.

Lithographed Pahlavi Text. In addition to the manuscripts, there is also a lithographed edition of the Pahlavi text which appeared in an edition of the Avesta-Pahlavi text of the whole Khordah Avesta, with a Pahlavi-Persian glossary. This edition is by Ervad Kavashji Nasharvanji Kanga, entitled *Pāk Khordeh Avastā tenī Pehelavī māenī suddhā*, published at Bombay in 1859. The introduction to this is in Gujarati and was printed from type. The compilation of the text, as the editor says, is based on several manuscripts. It is a careful piece of work, but its critical value is impaired, as it does not give details of the collation which fixed the text nor does it enter into questions of textual criticism.

Persian Manuscript. My Persian text is based on L₂₅, used also by Darmesteter in *Études Iraniennes*, 2. 275-315, Paris, 1883. Besides this manuscript, I have made occasional reference to the interlinear Persian version which runs fairly constantly throughout MSS. Mr_{1,2}. I have made similar references to the explanatory glosses in Persian which appear incidentally in other manuscripts, and I have embodied these in my notes wherever they seemed of value.

Gujarati Version. The last independent native version that appeared before the influence of Western scholarship penetrated into India was a version in Gujarati. Two separate renderings in this tongue appeared within five months of each other in the year 1818. Both of these were published at Bombay. The first was the *Khordeh Avastā bā māenī, iāne Nīdeś tathā Iast māenī sāthe*, by Dastur Framji Shohorabji Nosharivala, and the second, *Khordeh Avastāno tarjumo*, by Ervad Ēdal Darab Rustam Sanjana (afterwards Dastur Edalji Darabji Sanjana). As neither of these was accessible to me in its original form, I have based

my text of the Gujarati version upon a reprint of the second, or Sanjana version, which was published by Behedin Dadabhai Kavashji, and entitled *Avastā bā māenī*, Bombay, A. Y. 1239 (= 1818 A. D.). This version, as the publisher states in the introduction, is a verbatim reproduction of the previous work by the learned Dastur and it therefore serves as an adequate substitute for the original.

Method Adopted in Transliterating Pahlavi. The method adopted for the transliteration of the Pahlavi, as also the Avestan and Persian, is substantially that used by the various writers in the *Grundriss der Iranischen Philologie*, Strassburg, 1896-1904.

In transcribing the Pahlavi I was inclined at first to adopt the method which I had employed in an article in the Spiegel Memorial Volume, viz: of giving both the Huzvarish and the Pazand equivalents, the latter in brackets. But after due deliberation I decided against that course in this particular case, for the reason that the Persian version itself serves that purpose sufficiently well.

Difficulties of the Iranian Translators. It is to be observed that the Pahlavi version of the Avestan Nyaishes, like that of the other parts of the Avesta, is a word for word rendering of the original, except in the case of independent explanatory glosses. This very close adherence to the original construction, together with the inflectional poverty of the Pahlavi language and the use of transcriptions in the case of obscure Avestan words, adds much to the ambiguity of the Pahlavi rendering and makes it clumsy as compared with the Pahlavi of independent treatises like the Denkart or Datistan-i Denik.

To overcome the obstacle thrown in his way by the imperfect inflectional apparatus, the Pahlavist generally meets the difficulty by the use of particles, which he often, however, omits. This omission of the sole means of indicating the syntactical relation of a word in a sentence greatly increases Neryosangh's difficulty in adjusting the proper bearing of one word upon the others, and of gathering the true significance of the construction, which is

particularly concise in Pahlavi writings. It must be acknowledged, however, that he has succeeded on the whole remarkably well, owing to his intimate knowledge of Pahlavi. His Sanskrit version suffers, moreover, because of his faithfully following the Pahlavi construction and rendering it word for word into Sanskrit. This method often obliges him to sacrifice the Sanskrit syntax to that of his original Pahlavi. Hence it is that his Sanskrit assumes a hybrid type of Iranicized Sanskrit, which can be fully understood only in the light of the Pahlavi construction.

Value of the Traditional Versions. By bringing together four different versions of the original Avesta, I have endeavored to give side by side, in consecutive order, the tradition as represented at various periods of Iranian study. Besides its other value, tradition often proves to be a safeguard for the elucidation of obscure ideas and for the interpretation of native thought, which might otherwise be unintelligible. Even the thorough-going linguist, when his philological attempt at analysis of a word has failed to yield result, can turn ultimately toward tradition for some light. As an example, I might cite certain instances in which the tradition contributes to a better understanding of a word or expression, even if it has nothing particularly new to add to the results that might otherwise be obtained. Such instances in the Nyaishes are the following: *paða-a-stati*-, *zarənumant-sūra*- (Ny. 1. 8), *tasça tāsça* (Ny. 1. 16), *gao.čidra*-, *paiti.diti*- (Ny. 3. 1), *xʾadrō.nahi*- (Ny. 3. 10), *hu.berəti*-, *ušta.berəti*-, *vantā.berəti*- (Ny. 5. 13), *asv.bag*- (Ny. 5. 11). In the same category we must include the various explanatory glosses given by the commentators. We may accept their interpretation or we may reject it, as we choose, but we cannot deny the fact that their interpretation gives at least views that were closer to the original teachings in point of time and associated more closely in a measure with the thought then current than we are to-day.

The Pahlavi version was made at a time when the language of the Avesta had become almost dead and the knowledge of the sacred text was on its decline. The Sanskrit, Persian, and Gujarati versions belong to a still later period and are based upon

the Pahlavi. Except in the case of Neryosangh, the knowledge which their composers possessed of the original Avestan language was practically reduced to nothing. The Pahlavi version was for them the only medium through which to interpret the Avestan writings. Such being the case, we can hardly expect these translators to make any marked improvement on the Pahlavi version and help us to interpret the original Avestan books better than was done by the Pahlavi commentators themselves. We therefore find that wherever the Pahlavist has failed to grasp the meaning of the original Avestan words and has rendered them erroneously, the authors of the later versions repeat, for the most part, the same mistakes. Compare, for example, *jaryāurvah-* (Ny. 1. 8), *Ahurānīš* (Ny. 1. 18), *māšti-* (Ny. 3. 6), *afnah'vant-* (Ny. 3. 7), *dāyata* (Ny. 3. 11), *afraśāh'vant-* (Ny. 5. 12).

Neryosangh occasionally corrects the Pahlavi rendering when he thinks it faulty. This shows—and I would emphasize the fact—that he had recourse at times to the Avestan text itself. Compare, for instance, his rendering of *ābyō* (Ny. 1. 5).

This is never the case with the later Persian and Gujarati translators; in fact we may say that the more remote the tradition becomes from its original source, the less is its value. And yet these later versions have their own merit, since, like Neryosangh's Sanskrit version, they often help us to a better understanding of some obscure and ambiguous passage in the Pahlavi version, if not to a clearer understanding of the original Avesta.

Parts of the Avesta in which the Commentators are More Free with their Glosses. The Pahlavi commentators in general have written more upon those parts of the Avesta which they have thought to be more useful for the common people. This is one of the reasons why there are more commentaries on the Vendidad, 'the Leviticus of the Parsis,' than on the Yasna, which is mainly liturgical. The former contains the rules and regulations that affected the daily life of the people and accordingly needed more expounding, whereas the latter, being used chiefly for liturgical purposes by the priesthood, did not require

long explanatory glosses. In the same manner, the Khordah Avesta, which forms that portion of the Zoroastrian literature that the laity had to use daily in common with the clergy, was thought to require more extensive commentary by way of exposition. It is also true that the more abstract and obscure an Avestan passage is, the less has been the attempt of the commentators to explain it. We find this in the case of those Nyaishes in which certain stanzas from the Gathas occur. These verses as a rule have very few glosses, as contrasted with the other parts of the Nyaishes, which are often accompanied by elaborate glosses. In making their version, moreover, the commentators sometimes differ from each other not only in the form of statement and construction, but also in the matter of introducing interpretations of their own.

Neryosangh's Original. More than one independent version of the Pahlavi Khordah Avesta existed in oral and written tradition, and Neryosangh had access to these when he compiled his Sanskrit text. Unfortunately the old manuscripts have not come down to us, as all the copies that we now possess were made some time during the last two centuries. These have various additions that are due to the copyists; we cannot therefore point to any single manuscript or group of manuscripts as having been the original actually used by Neryosangh.

Neryosangh's Style. From what has already been said regarding the method adopted by our versionists, it is easy to understand that Neryosangh's Sanskrit style would naturally differ from the ordinary Sanskrit literary style. I cannot here go into the question in detail, but shall reserve that for treatment in a succeeding volume. I may mention here, however, one of his peculiarities; it is his treatment of the rules of Sandhi. Neryosangh does not follow the ordinary rules of euphonic combination, because he had reasons for employing the pause, or *virāma*-form of the words which he used in making his translation. Hundreds of examples might be cited offhand; I need only refer to such forms as *māitri adhipatim*, *sahasram Tajdanam*, *yah amarah*, *ataeva*, *vṛṣṭiḥ aradhaye*, *yebhyah ayam*, *nirmita asti*,

narasträkytin, pravr̥t̥tiḥ Candrasūrjayoh. In my transliteration I have preserved in general these peculiarities of the text, with the exception, however, of changing Neryosangh's *anusvāra* (*m*) to the consonantal *m* throughout before vowels and the labials. It would have been more consistent to have followed the original text in this respect likewise.

Plan Adopted in the Notes. As the different versions are given side by side with their respective translations, I have not thought it necessary throughout to draw the reader's attention to the scores of instances in which the tradition deviates from the original Avesta, or where one particular version differs from another. I have made, it is true, a slight exception* to this rule in the first Nyaish, where I have occasionally pointed out some of the more striking variations. I have, likewise, generally omitted to cite references to the original Avestan passages which have inspired the commentators, as these are already familiar to every student of the Zoroastrian literature. My purpose throughout the work has been to be as brief as possible.

Value of the Present Work for the Parsis. The present work, I hope, will be of special interest to the Parsis, as it places before them versions of their sacred literature made by their own priests at different periods in the history of the Zoroastrian religion. This will enable them to see and judge how their scriptures were understood and interpreted by their learned clerics at various epochs from the bright days of the rise of the Sasanids to the dark days that followed long after the fall of their empire.

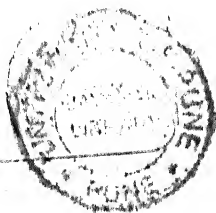
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ABBREVIATIONS

abl.	= ablative.
acc.	= accusative.
adj.	= adjective.
adv.	= adverb.
Air. Wb.	= Altiranisches Wörterbuch (Bartholomae).
Ar.	= Arabic.
Av.	= Avesta.
Bd.	= Bundahishn.
cf.	= (<i>confer</i>), compare.
dat.	= dative.
dem.	= demonstrative.
Dk.	= Denkart.
du.	= dual.
ed.	= edition of, edited by.
Ét. Ir.	= Études Iraniennes (Darmesteter).
fem.	= feminine.
fut.	= future.
Fr. W.	= Fragment Westergaard.
gen.	= genitive.
GrPh.	= Grundriss der Iranischen Philologie.
Guj.	= Gujarati.
i. e.	= (<i>id est</i>), that is.
ibid.	= (<i>ibidem</i>), in the same work.
inf.	= infinitive.
instr.	= instrumental.
JRAS.	= Journal of the Royal Asiatic Society.
LeZA.	= Le Zend-Avesta (Darmesteter).
lit.	= literally.
loc.	= locative.
masc.	= masculine.
Mod. Pers.	= Modern Persian.
MS.	= Manuscript.
Ner.	= Neryosangh.
neut.	= neuter.
nom.	= nominative.
Ny.	= Nyaish.
om.	= omit, omits.
op. cit.	= (<i>opus citatum</i>), the work previously cited.
Paz.	= Pazand.
Pers.	= Persian.
Phl.	= Pahlavi.
pl.	= plural.
pref.	= prefix.

pres.	= present.
pron.	= pronoun.
ptcpl.	= participle.
sing.	= singular.
Skt.	= Sanskrit.
Sp.	= Spiegel.
Sr.	= Sirozah.
tr.	= translated by, translation of.
transcr.	= transcription.
Vd.	= Vendidad.
vers.	= version.
Vsp.	= Visperad.
VYt.	= Vishtasp Yasht.
Ys.	= Yasna.
Yt.	= Yasht.
ZDMG.	= Zeitschrift der Deutschen Morgenländischen Gesellschaft.
()	= these parentheses indicate glosses that occur in the versions.
[]	= the square brackets indicate my own additions.
. . .	= these dots are used to indicate abbreviations in the text, answering to the use of <i>tā</i> and <i>vad</i> of the Iranian writers.
[. . .]	= the dots in the square brackets show that the text is missing.



TEXT AND TRANSLATION

THE NYAISHES

I. Khurshed Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

O

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. *pa nqm i Yazdā. stāem zbdem dādār Hormazd i rayōmand i x^aarahemand i harvisp āgāh i kardagār i x^aadāwandq x^aadāwand i pādīšāh bar hamā pādīšāh i nagahdār i xalīk i maxlūk alrazak rōšn dahinda i kādīr u kavī u kadīm i baxšāinda i baxšāišgar i mihirbq tvanā u dānā u pāk parwardagār. adīl pādīšāhī bēzavāl bāšat. Hormazd i x^aadāe i awazūnī gurs x^aarāhe awazāyāt. X^aaršēt i amarg i rayōmand i aurvand asp bō rasāt. zē hamā gunāh . . . pa patit hōm.*

O

Pahlavi. *pavan¹ šēm i Yazdān (aēy² min šēm i Yazdān pētīsar³ vabidūnam). stāyīšn⁴ u asbāyīšn vabidūnam⁵ dātār Ōhrmazd rayōmand gadōmand⁶ rā vispākās⁷ (aēy⁸ hamā⁹ ākāsīh xavītūnēt¹⁰) karkartār¹¹ martumān¹² madam¹³ hamāk¹⁴ x^aatāyān¹⁵ x^aatā pātāxšāh¹⁶ madam harvisp¹⁷ pātāxšāhān¹⁸ pās-pānīh¹⁹ vabidūntak²⁰ pētāk²¹ vabidūntak²² hamāk²³ martum²⁴ u²⁵ tōrā²⁶ u²⁷ gōspand vāyandakān²⁸ rā mālō²⁹ rōčīk yehabūntak³⁰ tuvān³¹ x^aatā³² kudrat³³ yaxsenunēt³⁴ valō³⁵ kavī³⁶ u³⁷ kadīm³⁸ xelkūntak³⁹ vinās hamā bandakān⁴⁰ aīt u⁴¹ baxšāiškar mītrbān⁴² tuvān⁴³ u dānāk u pāk fravartār⁴⁴ nēwak⁴⁵ šalītaīh⁴⁶ lā suwal⁴⁷ yehvūnt⁴⁸ Ōhrmazd⁴⁹ x^aatā (x^aatā⁵⁰ z gēhan awzūnīk⁵¹ vabidūntak hamā mandavamāhā rā) rawāiš u rōšnīh awsun yehvūnat. X^aaršēt⁵² amark⁵³ rayōmand⁵⁴ arvadasp⁵⁵ (ayāwārīh⁵⁶ lenō) yehamtūnāt. min hamāk vinās . . . pavan patit havōm.*

ZOROASTRIAN LITANIES

1. Khurshed¹ Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,
PERSIAN, AND GUJARATI VERSIONS

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. I praise¹ and invoke the creator Ormazd, the radiant, glorious, omniscient, maker, lord of lords, king over all kings, watchful, creator of the universe, giver of daily bread,² powerful, strong, eternal, forgiver, merciful, loving, mighty, wise, holy, and nourisher. May [His] just kingdom be imperishable. May the majesty and glory of Ormazd, the beneficent lord, increase. [Hither] may come the immortal, radiant, swift-horsed Sun. Of all sins . . .³ I repent.

o

Pahlavi. In the name of God (that is, I begin in the name of God). I offer praise and invocation unto the creator Ormazd, the radiant, glorious, omniscient (that is, He foreknows everything), maker of men, lord over all lords, king over all kings, protector, creator of all men, cattle, animals, and birds, giver of full means, powerful lord, strong, powerful, eternal, forgiver of the sins of all beings, the merciful, loving, efficient and wise, holy, nourishing. Let [His] good sovereignty be without an end. May the activity and splendor of the lord Ormazd (the lord of both worlds, the promoter of all things) increase. May the immortal, radiant, swift-horsed Sun come (for our help). Of all sins . . . I am penitent.

O

Sanskrit. [. . .] *samastebhyaḥ pāpebhyaḥ . . . paścātāptena asmi.*

O

Persian. *ba nām Izad. sitāyīš kunam u zīkr kunam dādār Hormazd nūrmand u wēzah rā dānandah tamām asrār (az īn jahān u az ān jahān ast) u kirdīgār (ya'nī paidā kunandah ast) xudāvand tamām xudāvandān u pādīšāh bar tamām pādīšāhān nigah-dārandah paidā kunandah tamāmī paidā šudagān u pairwastah rūzi dahandah qudrat dārandah u qavī u qadīm u baxšāyandah baxšāīšgar mihrbān tavānā u dānā u pāk u parvarandah. 'adīl pādīšāhī bē zavāl bāšad (ya'nī hargiz b-āxir na rasad). ān kih Hormazd xudāi hast u dā'im dar afzūn būdan ast. buzurgī u nūr Xuršēd bēmarag kih rōšnī dārandah u tēz asp hast dar afzūnī bad. az tamām gunāh . . . ba patīt hastam.*

O

Gujarati. (*saru karūc*) *Iajdānā nāmīhī dadar Hormajd khālēš ane nurmand tamām khabarno jānnār ane kāmno karnār sāhebono sāheb ane tamām pādśāho ūpar pādśāhā negāhā rākhnār khalakne pedā karnār ghaṇī rojino āpnār kudratmand ane jorāvar ane kadīm ane bakhašnār bakhśāvūr ane meherbān śakto ane dānā ane pāk parvakaś karnār. (tehnī) ādel pādśāhī kām che. Hormajd potānī mele pedā thāelo vardhīno karnār che tehenī tarīf karū ane iād karū. ane bēmarag khālēš tej ghoḍāno khāvand Khurshednī bulandī ane nur jīādā thāo (ane te mahārī madade) pohoco. hū tamām gunāhīhī . . . tobā karī pācho farū chehī.*

I

Avesta. *nēmasē tē Ahura Mazda θrīščiī parō anyāīš dāman. nēmō vē Aməša Spəntā vīspe hvarə.hazaošd. aētaī jīhāī Ahurēm Mazdām aētaī Aməšō Spəntō aētaī āšaonəm Fravašīš aētaī Vayən Darəyō.X'adatəm.*

O

Sanskrit. [. . .] Of all sins . . . I am penitent.

O

Persian. In the name of the Lord. I praise and commemorate the creator Ormazd [who is] brilliant, pure, knower of all secrets (of this world and the next), maker (that is, he is the creator), lord of all lords, and king over all kings, guardian, creator of all creatures, giver of continuous nourishment, powerful, strong, eternal, bountiful, merciful, benevolent, efficient, wise, holy, and nourisher. May [His] just sovereignty be imperishable (that is, may it never reach its end). The lordship of Ormazd is eternally on the increase. May the greatness and splendor of the Sun that is immortal, possessed of light, and swift-horsed, increase. Of all sins . . . I am penitent.

O

Gujarati. (I begin) in the name of God, the creator Ormazd, the pure and glorious, knower of all information, and doer of work, lord of lords, and king over all kings, guardian, creator of the universe, giver of much provision, powerful and strong and eternal and bestower and causer of bestowal, and kind, able and wise and holy, nourisher. (His) just kingdom is abiding. I praise and commemorate Ormazd [who] is self-created and maker of increase. And may the greatness and glory of the Sun that is immortal, pure, lord of swift horse, increase, and may he come (for my help). From all sins . . . I turn back with repentance.

I

Avesta. Homage unto Thee, O Ahura Mazda,¹ thrice² prior to other creatures.³ Homage unto you, O Archangels, all of one accord⁴ with the Sun. May this⁵ [homage] seek its way so as to reach⁶ unto Ahura Mazda, this [homage] unto the Archangels, this [homage] unto the Guardian Spirits⁷ of the righteous,⁸ this unto Vayu,⁹ that follows its Own Law for the Long Period.

I

Pahlavi. *namāz*¹ *yedrunam*² *ō Lak Ōhrmazd 3 bār levīn*³ *min*⁴ *hamāk*⁵ *dāmān. namāz*⁶ *ō*⁷ *lakūm*⁸ *Amahraspandān*⁹ *harvisp*¹⁰ *pavan hamkāmik*¹¹ *u*¹² *hamdōšišn.*¹³ *litam*¹⁴ *barā*¹⁵ *yehamitūnēt*¹⁶ *dātār*¹⁷ *Ōhrmazd litam*¹⁸ *Amahraspandān*¹⁹ *litam*²⁰ *ahravān* *Fravahrān*²¹ *litam*²² *Vāy i*²³ *Dēr X*atā*²⁴ *(ae*²⁵ *Rām Yazat).*

I

Sanskrit. *namas te Svāmin (Guro) Mahājñānin tridhā (kila manasā vacasā karmanā ca) pūrvam anyāyāḥ sṛṣṭeh. namo yusmaḥyaṁ he Amīśāspintāḥ sarve ekābhilāṣāḥ (amīśāḥ iti amarāḥ spintāḥ iti gurutarāḥ saptamūrtayaḥ Svāminah). atra samprāpnotu Svāmi Mahājñānī atra Amara Gurutarāḥ (saptamūrtayaḥ Svāminah) atra muktātmanām Vṛddhayaḥ atra Rāmo Dīrgham Rājā.*

I

Persian. *namāz Turā ay Xuddāi miḥ dānā sih āyina (ya'nī bah menūt u guftār u bah kardār) pēš az tamām paidāiš. namāz šumā rā ay Amšāsfandān tamām yak murād dārandah hastand (Amšā ya'nī āmarg u spantā bah ma'nī buzurg haft šūrat dādār Hormazd rā). injā barasīd (ya'nī bayāyīd) dādār Hormazd injā Amšāsfandān (haft šūrat Xuddāi) injā Farohar āšavān injā Rām Izad Dēr Xuddāi.*

I

Gujarati. *namūc Tune e Hormajd tarāṇ martabe tamām pedā-eṣne (namū tehenī) agān. namūc tamo tamām ek morādna rakhnār nekīnā cāhānār Amšāspandone. e jago pohoco dādār Hormajd. e jago (pohoco) Amšāspando. e jago (pohoco) āṣo Faroharo ane e jago (pohoco) Rām Ijad Lāmṛ Mudat lagīno Śāheb.*

I

Pahlavi. I bring homage unto Thee, O Ormazd, thrice before all creatures. Homage unto you, O Archangels, [who are] all of one will and one accord. Hither come, O creator Ormazd, hither, O Archangels, hither, O Guardian Spirits of the righteous, hither, Vayu the Lord of Long Duration (that is, the Angel Ram).

I

Sanskrit. Homage unto Thee, O Lord (Master) Thou of Great Knowledge, in threefold manner (that is, by thought, by word and by deed) before the rest of creation. Homage unto you, O Archangels (*Amiśāspintāh*), [who are] all of one will (*amiśāh*, that is, immortals, *spintāh*, that is, very venerable ones, seven forms of the Lord). Hither may come the Lord of Great Knowledge, hither the Very Venerable Immortal Ones (seven forms of the Lord), hither the Guardian Spirits of the righteous, hither Ram, King for a Long Time.

I

Persian. Homage unto Thee, O Lord, Thou Great Wise One! in three ways, (that is, by thought, word, and deed) before all creation. Homage unto you, O Archangels, [who] are all possessed of one will (*Amsihā* means immortal and *spantā* means great, seven forms of the creator Ormazd). Hither reach (that is, come), O creator Ormazd, hither, O Archangels (seven forms of the Lord), hither, O Guardian Spirits of the righteous, hither, O Angel Ram of Long Lordship.

I

Gujarati. I do homage unto You, O Ormazd, thrice before (I do homage) unto the entire creation. I do homage unto you Archangels, all of one will, wishers of good. May the creator Ormazd come to this place! May the Archangels (come) to this place! May the righteous Guardian Spirits (come) to this place, and may the Angel Ram, the Lord of Long Duration (come) to this place!

2

Avesta. *xšnaoδra Ahurahe Mazdā . . . staomi ašm.*

2

Pahlavi. *šnāyēnītārīh i Ōhrmazd . . . stāyēm ahrākīh.*

2

Sanskrit. *satkārāye Svāminam Mahājñāninam . . . staomi punyam.*

2

Persian. *xušnūd gardānam Hormasd rā . . . sitāyīš kunam ašōi rā.*

2

Gujarati. *khushāl karūc Hormajdne . . . ane tārlf karū rāstīnī.*

3

Avesta. *frastuyē humatōibyasčā huxtōibyasčā hvarštōibyasčā maδwōibyasčā vaxδwōibyasčā varštūōibyasčā. aibi.gairyā daiδē vispā humatāčā huxtāčā hvarštāčā. paiti.ričyā daiδē vispā duš-matāčā dužuxtāčā dužvarštāčā.*

3

Pahlavi. *frāz¹ stāyēm² humat u³ huxt u⁴ hvaršt⁵ pavan mēnišn u⁶ gōwišn u⁷ kunišn. madam⁸ vaxdūnišn⁹ yehabūnam¹⁰ harvisp¹¹ humat u¹² huxt u¹³ hvaršt¹⁴ (aēy karpak vabidūnam¹⁵). barā šikūnišn¹⁶ yehabūnam harvisp dušmat u¹⁷ dužuxt¹⁸ u¹⁹ duž-varšt²⁰ (aēy vinās lā vabidūnam).*

3

Sanskrit. *prakṛṣṭam staomi sumatāni ca sūktāni ca sukr̥tāni ca manasā ca vacasā ca karmanā ca. adhikam grahaṇam karomi*

2

Avesta. Propitiation unto Ahura Mazda. . . . I praise righteousness.

2

Pahlavi. [May there be] propitiation unto Ormazd. . . . I praise righteousness.

2

Sanskrit. I pay respect to the Lord that has Great Knowledge. . . . I praise righteousness.

2

Persian. I propitiate Ormazd. . . . I praise righteousness.

2

Gujarati. I propitiate Ormazd . . . and I praise rectitude.

3

Avesta. I praise good thoughts, good words, and good deeds and those that are to be thought, spoken, and done. I do accept all good thoughts, good words, and good deeds. I do renounce all evil thoughts, evil words, and evil deeds.

3

Pahlavi. With [my] thought and word and deed I fully praise good thought and good word and good deed. I uphold all good thoughts and good words and good deeds (that is, I practise righteousness). I give up all evil thoughts and evil words and evil deeds (that is, I do not commit sin).

3

Sanskrit. I praise in full measure good thoughts, good words, and good deeds, by [my] thought, word, and deed. I make full

*samastānām sumatānām sūktānām sukrātānām ca. parityāgam
karomi samastānām durmatānām durūktānām duhkṛtānām ca.*

3

Persian. *farāz sitāyam nek menī u nek guftār u nek kardār
rā menišn u gavišn u kunišn. awar girišn dehōm harvisp hūmat
u hūxt u hvaršt (ya'nī kirfah kunam). bah hilišn dehōm harvisp
dūsmata u dūzūxta u dūzvaršta (ya'nī gunāh nakunam).*

3

Gujarati. *ghanī tārif karū nek naiatnī ane nek bolvānī ane
nek kām karvānī (māhārī) nek naiat ane bolve ane karve karī.
ane ūpar pakdū (iāne akhatār karū) tamām nek manāšnī ane nek
goftār ane nek kerdārne (iāne savābnā kām karū). ane mukī deū
(iāne dur karū) tamām burī naiat ane burū bolvū ane burā felne
(iāne gunāh nahī karū).*

4

Avesta. *fērā vē rāhi Aməša Spəntā yasnemča vahmēmča fērā
manamhā fērā vačamhā fērā šyaodanā fērā anhuya fērā tanvasčū
x'akiyā uštanəm. staomi ašəm.*

4

Pahlavi. *frās val¹ lakūm rātēnam mavan² Amahraspandān³
havōet⁴ yazišn⁵ (āšnāk⁶) u⁷ nyāyīšn⁸ (ostafrīt⁹) frās pavan mēnišn
frās pavan gōwišn frās¹⁰ pavan kunišn frās¹¹ pavan ax¹² i¹³ mēn-
išnīk¹³ frās pavan¹⁴ tan u¹⁵ sak-č¹⁶ i¹⁷ nafšā¹⁸ jān¹⁹ (aēy tan
pavan²⁰ x'ēših²¹ i²² lakūm yaxsenunam. pavan x'ēših²³ i²⁴ lakūm
dāstan²⁵ hanā aēy hat-am tan²⁶ ruvān²⁷ rāe²⁸ barā²⁹ apāyet yeha-
būntan³⁰ barā³¹ yehabūnam). stāyēm ahrākīh.³²*

4

Sanskrit. *prakṛṣṭam yuṣmabhyām dakṣiṇayāmī (kila dakṣiṇī
karomi) he Amīśāspintā iṣṣnīm ca namaskṛtīm ca prakṛṣṭena*

acceptance of all good thoughts, good words, and good deeds. I make renunciation of all evil thoughts, evil words, and evil deeds.

3

Persian. I praise forth good thought, good word, and good deed [by my] thought, word, and deed. I uphold all good thoughts, good words, and good deeds (that is, I practise merit). I discard all evil thoughts, evil words, and evil deeds (that is, I do not commit sin).

3

Gujarati. I praise much the good thinking and good speaking and good doing (with my) thinking and speaking and doing. And I uphold (that is, I adopt) all good thinking and good speaking and good doing (that is, I practise religious merit). And I give up (that is, I renounce) all evil thinking and evil speaking and evil doing (that is, I do not commit sin).

4

Avesta. I proffer unto you, ye Archangels, sacrifice and prayer, with thought, with word, with deed, with [my] being, with the very life of my body.¹ I praise righteousness.

4

Pahlavi. I bestow upon you, who are Archangels, the (manifest) sacrifice and praise (consecration) forth with [my] thought, forth with [my] word, forth with [my] deed, forth with [my] consciousness, forth with [my] body, and even that which is my own life (that is, I keep [my] body for your ownership. To keep for your ownership is this, that, if it becomes proper for me to give up [my] body for the sake of [my] soul, I will give [it]). I praise righteousness.

4

Sanskrit. I offer in full measure (that is, I make dedication) unto you, who are Archangels, sacrifice and homage with

manasā prakṛṣṭena vacasā prakṛṣṭena karmanā prakṛṣṭena ūhena (kila prajñonmesena). prakṛṣṭam tanoṣca nijam jivam (kila saktam svādhinatayā yuṣmākaṁ dhārayāmi. svādhinatayā yuṣmākaṁ dhāraṇam evam kila yadi dātum योग्याṁ tat viśeṣeṇa dadāmi). staomi puṇyam.

4

Persian. *farāz šumā rād hastam kih Amšāsfandān hastand izišn u nyāyišn farāz pa menišn farāz pa gavišn farāz pa kunišn farāz pa ahū farāz pa tan farāz pa ān xēš jān (ya'nī tan bah xēš šumā dāram. bah xēš šumā dāstan ay bahōd ya'nī agar tan ravān rā babāyad dādan bah dehōm). sitāyam ašahi.*

4

Gujarati. *ane tamo bujorag Amšāspandone ijaṣne ane nlaeṣnī śakhāvāt karū buland nek naiate buland nek bolve buland nek kām karve buland delnā nek andeṣāe buland tane ane potānā jive karī (iāne mähārū tan rovānne vāste āpvū paḍe to khaṣuṣan āpū). ane tārif karū rāṣṭinī.*

5

Avesta. *nəmō Ahurāi Mazdāi. nəmō Aməšaēibyō Spəntaēibyō. nəmō Miθrāi vouru.gaoyaitē. nəmō Hvarə.xšaēitai aurvaḷ.aspāi. nəmō ābyō dōiθrābyō yā Ahurahe Mazdā. nəmō Gōuš. nəmō Gayehē. nəmō Zaradūstrahe Spitāmahe āšaonō Fravašē. nəmām viṣpayā Ašaonō stōiš haiθyāiça bavqidiyāiça būšyqidiyāiça.*

[my] full thought, word, deed, and excellent understanding (that is, with the manifestation of intelligence). And in full [do I offer unto you] my own life of the body (that is, I hold it at your disposal [lit. I keep it devoted with self-dependence on you]. Holding it at your service [is] in this manner, that, if it [becomes] proper to give, I shall absolutely give it). I praise righteousness.

4

Persian. I offer unto you who are Archangels sacrifice and prayer, forth with [my] thought, forth with word, forth with deed, forth with intellect, forth with [my] body, forth with my own life (that is, I hold [my] body at your disposal. To hold at your disposal is this, that if I need give [my] body for [my] soul I [will] give it). I praise righteousness.

4

Gujarati. And I bestow upon you venerable Archangels sacrifice and praise, along with good thinking, along with good speaking, along with good doing, along with the heart's desire, along with the body, and with my own life (that is, if it becomes necessary to give my body for the sake of [my] soul, I will certainly give it). And I praise rectitude.

5

Avesta. Homage¹ unto Ahura Mazda. Homage unto the Archangels. Homage unto Mithra, the lord of wide pastures.² Homage unto the Sun, the swift-horsed. Homage unto these³ two eyes that are of Ahura Mazda. Homage unto the Bull. Homage unto Gaya [Maretan]. Homage unto the Guardian Spirit of the righteous Zarathushtra, the Spitaman. Homage unto the whole creation of the Righteous One,⁴ that is, that is coming into being⁵ and that will be.

*Havani Gah**Vohu uxšya Mananahā Xšadra Ašača ušta tanām.**Rapiθwina Gah**imā raočā barəzištəm barəzimanqm.**Uzayeirina Gah**yahmī Spəntā θwā Mainyā urvaəsə jasō.*

5

Pahlavi. *namāz*¹ *ō*² *Ōhrmazd*³ (*u*⁴ *Ōhrmazd* *guft*⁵ *aēy nyāyišn* *ō* *li qal*⁶ *kart yehvūnēt mavan*⁷ *šapirān*⁸ *fravartartum sari-tarān*⁹ *zatārtum*¹⁰). *namāz*¹¹ *ō Amahraspandān* (*u*¹² *Amahraspandān* *guft aēy nyāyišn* *ō*¹³ *lenā*¹⁴ *valā*¹⁵ *kart yehvūnēt mavan patmānīk*¹⁶ *vaštāmūnēt u*¹⁷ *patmānīk dāret*¹⁸ *u*¹⁹ *kola-č*²⁰ *i*²¹ *min*²² *patmān*²³ *barā*²⁴ *parizēt*²⁵ *val*²⁶ *šapirān u*²⁷ *arsānīkān yehabnēt*²⁸). *namāz*²⁹ *ō Mitr*³⁰ *frax^ggōyōt*³¹ (*Mitr*³² *i*³³ *frax^ggōyōt*³⁴ *guft aēy nyāyišn* *ō* *li valā*³⁵ *kart yehvūnēt*³⁶ *mavan*³⁷ *Mitr*³⁸ *i*³⁹ *ruvān*⁴⁰ *nafšā xūp yaxsenunēt*⁴¹ *čē*⁴² *amat-aš*⁴³ *Mitr*⁴⁴ *madam*⁴⁵ *ruvān i*⁴⁶ *nafšā xūp*⁴⁷ *dāšt yehvūnēt aš hamāk*⁴⁸ *dām i Ōhrmazd xūp dāšt yehvūnēt*⁴⁹). *namāz*⁵⁰ *ō X^{ar}šēt*⁵¹ *i*⁵² *arvadasp*⁵³ (*u*⁵⁴ *X^{ar}šēt*⁵⁵ *i*⁵⁶ *arvadasp*⁵⁷ *guft*⁵⁸ *aēy nyāyišn* *ō*⁵⁹ *li valā*⁶¹ *kart yehvūnēt mavan*⁶² *ranj*⁶³ *pavan kār*⁶⁴ *karpak vabidūntān*⁶⁵ *mekadrūnyēn*⁶⁶ *lā pavan ranj*⁶⁷ *yaxsenunēt mō* *li-č*⁶⁸ *denā*⁶⁹ *rās i*⁷⁰ *li*⁷¹ *yaxsenunam*⁷² *yātūnam*⁷³ *vaslunam lā pavan ranj*⁷⁴ *yaxsenunam*). *namāz*⁷⁵ *ō*⁷⁶ *Mayā*⁷⁷ *Doisr*⁷⁸ *Ōhrmazd dāt* (*mēnāk*⁷⁹ *Ardivisr*⁸⁰ *Yazat hučašmīk*⁸¹ *Doisr*⁸² *i*⁸³ *Ōhrmazd dāt* *guft aēy nyāyišn*⁸⁴ *ō*⁸⁵ *li*⁸⁶ *valā*⁸⁷ *kart yehvūnēt*⁸⁸ *mavan*⁸⁹ *hamāk*⁹⁰ *dām*⁹¹ *i*⁹² *Ōhrmazd pavan hučašmīh madam nikirēt u*⁹³ *hič aiš pavan duščašmīh madam lā nikirēt u*⁹⁴ *hixr*⁹⁵ *val*⁹⁶ *maya*⁹⁶ *lā yedranēt*⁹⁷). *namāz*⁹⁸ *ō*⁹⁹ *Tōrā u*¹⁰⁰ *namāz*¹⁰¹ *val*¹⁰² *Gayōmari*¹⁰³ (*u*¹⁰⁴ *Tōrā u*¹⁰⁵ *Gayōmari*¹⁰⁶ *guft aēy*¹⁰⁷ *nyāyišn*¹⁰⁸ *min*¹⁰⁹ *valā*¹¹⁰ *šapir*¹¹¹ *mekadrūnēm*¹¹² *mavan*¹¹³ *mas bēn kas*¹¹⁴ *u kas bēn mas vičir xavntānēt*¹¹⁵ *kartān amat*¹¹⁶ *brāt i*¹¹⁷ *kas bēn brāt i*¹¹⁸ *mas vinās vabidūnyēn*¹¹⁹ *ax*¹²⁰ *i*¹²¹ *mas ax*¹²² *i*¹²³ *kas barā āmūšēt*). *namāz*¹²⁴ *ō*¹²⁵ *Zaratušt*¹²⁶ *i*¹²⁷ *Spitāmān*¹²⁸ *i*¹²⁹ *ahraiv*¹³⁰ *Fravahr*¹³¹ (*u*¹³² *Zaratušt*¹³³ *guft*¹³⁴ *aēy*¹³⁵ *nyāyišn min*¹³⁶ *valā*¹³⁷ *šapir*¹³⁸ *mekadrūnam*¹³⁹ *mavan*

At the Havani Gah.

Further the body through Vohuman,⁶ Khshathra, and Asha in accordance with [my] desire.

At the Rapithwina Gah.

[Unto] these lights, the highest [light] of the high.

At the Uzayeirina Gah.

At which end⁷ Thou [i. e. Ahura Mazda] wilt come with Thy Holy Spirit.

5

Pahlavi. Homage unto Ormazd (and Ormazd said 'he will have offered praise unto me—he who [is] the greatest nourisher of the good and the greatest smiter of the wicked).’ Homage unto the Archangels (and the Archangels said 'he will have offered us praise—he who eats in moderation and holds [his possessions] in moderation, and whatsoever is left from the [practice of] moderation, he shall give unto the good and worthy).’ Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered praise unto me—he who keeps well Mihr unto his own soul; whoso keeps well Mihr unto his own soul, he will have well preserved all creatures of Ormazd).’ Homage unto the swift-horsed Sun (and the swift-horsed Sun said 'he will have offered praise unto me—he who undergoes trouble for meritorious work [but] does not regard it as trouble, since even I come and go in my proper way and do not regard it as [any] trouble).’ Homage unto the Water, the Eye, made by Ormazd (the spiritual Angel Ardivisur of good eyes. The Eye made by Ormazd said 'he will have offered praise unto me—he who looks upon all creatures of Ormazd with a good eye and does not look upon any with an evil eye, and does not carry impurity to water).’ Homage unto the Bull and homage unto Gayomard (and the Bull and Gayomard said 'we gladly accept praise from him who knows how to discern between small and great, great and small, [e. g.] when a younger brother does wrong unto an elder brother, the elder brother forgives the younger brother).’ Homage unto Spitama Zartusht of

*pavan denā*¹⁴⁰ *Dēn i*¹⁴¹ *šapīr*¹⁴² *Mazdayasn*¹⁴³ *viš*¹⁴⁴ *vēh*¹⁴⁵ *yeka-vīmūnēt*¹⁴⁶ *zak*¹⁴⁷ *min Dēn*¹⁴⁸ *pētāk*¹⁴⁹ *viš*¹⁵⁰ *mēnēt viš gōwēt viš kunēt*¹⁵¹). *namāz*¹⁵² *ō*¹⁵³ *harvisp*¹⁵⁴ *zak*¹⁵⁵ *i*¹⁵⁶ *ahravān gētīh*¹⁵⁷ *mavan-č*¹⁵⁸ *ait mavan-č yehvūnt*¹⁵⁹ *havōd mavan-č*¹⁶⁰ *yehvānd*¹⁶¹.

Bāmdat

*šapīr-(am)*¹⁶² *vaxšīnāe*¹⁶³ *mēnišn*¹⁶⁴ *X^oatāe*¹⁶⁵ (*aēy-am*¹⁶⁶ *frārōntar mēnišn*¹⁶⁷ *barā vabidūn*¹⁶⁸). *u*¹⁶⁹ *mavan-č*¹⁷⁰ *ahrākīh (kār u*¹⁷¹ *karpak*¹⁷² *zyam kart yekavīmūnēt*¹⁷³) *nēwakīh-č*¹⁷⁴ *ō*¹⁷⁵ *tan-(am yehabūn*¹⁷⁶).

Nēmroč

*denā-(m)*¹⁷⁷ *ruvān*¹⁷⁸ *ō*¹⁷⁹ *zak*¹⁸⁰) *rōšnīh*¹⁸¹ *i*¹⁸² *balist*¹⁸³ *balēn*¹⁸⁴ (*hand*¹⁸⁵) (*aēy-am*¹⁸⁶ *ruvān*¹⁸⁷ *barā ō X^oaršēt pāyak yehamtūnāt*).

Aspārak

*pavan*¹⁸⁸ *Lak madam*¹⁸⁹ *Awzūnik Mīnūk*¹⁹⁰ *vartišn*¹⁹¹ *yehamtūnāt* (*aēy*¹⁹² *bēn zamān Ristāxiz min*¹⁹³ *saritarīh*¹⁹⁴ *ō*¹⁹⁵ *šapīrīh (Tan i*¹⁹⁶ *Pasīn*¹⁹⁷). *amat*¹⁹⁸ *laxvār ān ham yehamtūnam*¹⁹⁹ *af-am pavan vēnišn Lak arzānik*²⁰⁰ *barā vabidūn*²⁰¹).

5

Sanskrit. *namaḥ Svāmine Mahājñānīne. namo Amarebhyo Gurūtarebhyah. namo Mikhāya nivāsitarānyāya. namaḥ Sūryāya tejasvine vegavadaśvāya. namaḥ tebhyo Locanebhyo yaṇi Svāmīno Mahājñānīnah. namo Gomārtaye (prākṣṣṭaye). namo Gaīomardāya (ādyapurāṣāya). namo Jarathuśtrasya Spitamaputrasya muktātmano Vṛddhaye. namaḥ samagrāyai muktātmanāṁ sṛṣṭaye vartamānānāṁ ca atītānāṁ ca bhaviṣyānāṁ ca.*

Hāuana

uttamāṁ vardhaya manah Svāmin (kila me manah sadācāritarāṁ kurū) punyāt ca śubhāṁ tanoh (kila kāryam punyamāya mayā kṛtam asti tasmāt ca śubhāṁ vapuṣi me dehi).

righteous Guardian Spirit (and Zartusht said 'I well accept homage from him who remains very steadfast in this good Mazdayasnian Religion, and thinks more, speaks more, and does more that which is manifest from the Religion).’ Homage unto the whole world of the righteous, that is, has been, and will be.

At the morning time.

Further (my) good thought, O Lord (that is, make my thought more straightforward). (Give) also the goodness unto (my) body (for whatever meritorious work is done by me) through righteousness.

At mid-day.

[May] this (soul of mine) [attain] (to that) light which (is) higher than the high (that is, may my soul reach the stage of the Sun).

At the evening time.

Through Thee, O Bountiful Spirit, the change will come (that is, at the time of the Resurrection, from evil to good (the Final Body). Make me worthy of Thy vision, when I return after that [event]).

5

Sanskrit. Homage unto the Lord of Great Knowledge. Homage unto the Very Venerable Immortal Ones. Homage unto Mihr, the forest-residing. Homage unto the Sun, the brilliant and swift-horsed. Homage unto these two Eyes, that are of the Lord of Great Knowledge. Homage unto the form of the Bull (of the former creation). Homage unto Gayomard (the first man). Homage unto the Guardian Spirit of the righteous Zartusht, son of Spitama. Homage unto the entire creation of the righteous, present and past and future.

Havan.

Further the best mind, O Lord (that is, make my mind more virtuous) and through righteousness the welfare of body (that is, the deed and the merit which have been done by me, even on account of that do thou give welfare unto my body).

Rapithvin

ayam (ātma tasmin) tejasi yat uñcānām uñcam (kila me ātma Sūryocchrapade prāpnotu).

Ujaieirina

Tvayā Gurutara Adr̥ṣyārūpin paribhramatā prāpnoti (nikṣṣṭatā-yāḥ uttamatām) (tanoḥ akṣayatām).

5

Persian. *namās ān Hormazd Xudāi (Hormazd guft kih nyāyiš man ōi kardah bēd kih vēh farvartār u badtarān sadārtar). namās ān Amšāsfindān (Amšāsfindān guft kih nyāyiš mā ōi kardah bēd kih paimānah xurīd u paimānah dārid u harcih az u paimānah ōi vēhān u arzānyān dehīd). namās ān Mihr frāgavyūrd (Mihr frāgavyūrd guft kih nyāyiš mā ōi kardah bēd kih Mihr ravān xēš xūb dārid). namās ān Xuršēd rayomand tēz asp rā. namās ān har dō Cašm Hormazd Xudāi rā. namās Gav fardum āfrīdah rā. namās Gayomard fardum āfrīdah rā. namās Zartušt Sfantamān āšavān Farohar rā. namās harvišp āšavān dahišn rā hastān budān bēdān rā.*

Havan

bayafzāi menišn rā ay Hormazd (ya'nī menišn marā faras u tēz bakun) az kirfah xūbi tan rā.

Rapiθwin

in (ravān b-ān) rōšnī kih az bala balatar (ya'nī ravān man bah Xuršēd pāy barasād).

Uzirin

bah Tu ay Afzūn Menu bargāštāgān barasand (az badī bah nēki Tan Pašn).

Rapithwin.

[May] this (soul) [go] into (that) glory which is higher than the high [lit. high of the high], (that is, may my soul attain to the exalted stage of the Sun).

Uzirin.

Through Thee, O Very Venerable Invisible One, the revolution will come [lit. comes] (from evil to good) (the imperishableness of the body).

5

Persian. Homage unto Ormazd, the Lord (Ormazd said 'he will have offered prayer unto me—he who [is] the nourisher of the good and smiter of the more wicked).’ Homage unto the Archangels (the Archangels said 'he will have offered prayer unto us—he who shall eat in moderation and owns in moderation and will give whatever [is left] from moderation unto the good and worthy).’ Homage unto Mihr of wide pastures (Mihr of wide pastures said 'he will have offered prayer unto me—he who keeps Mihr well unto his own soul).’ Homage unto the Sun, the radiant, the swift-horsed. Homage unto those two Eyes of Ormazd, the Lord. Homage unto the first created Bull. Homage unto Gayomard, the first created. Homage unto the Guardian Spirit of Spitman Zartusht, the righteous. Homage unto the entire creation of the righteous, that is, has been, and will be.

IIavan.

Further the mind, O Ormazd! (that is, make my mind enlarged and quick) [and] through merit the excellence of body.

Rapithwin.

[May] this (soul) [reach] that light which [is] higher than the high, (that is, may my soul reach the stage of the Sun).

Uzirin.

Through Thee, O Bountiful Spirit, the distressed ones will reach (from evil to good, [in] the Final Body).

Gujarati. *namūc Hormajdne* (dādār Hormajde farmāvū che ke je śakhaś nek lokone tathā parejgarone ghaṇā pāle ane parvaras kare ane burā lokone śajā die te śakhaśe goeā māhārī nīaēs kidhī). *namūc Amaśāspandone* (Amaśāspandoe kahīū che je andāje khāe ane andāje rākhe ane andājā kartā jiādā rehe te cij nek tathā aśo lokone bakhśēs kare te śakhśe goeā māhārī nīaēs kidhī). *namūc Meher Ijad jangalmā pāsbānī karnārne* (Meher Ijade farmāvū che je māhārī nīaēs tene kidhī ke jene potānā rovān ūpar mācā ane meherbānī rākhi ke te śakhaśe goeā Xuddāenī khalak ūpar mācā ane meherbānī rākhi). *namūc Khurśed tej ghoḍānā sāhubne* (Khurśed tej ghoḍānā sāhebe farmāvūc ke māhārī nīaēs tene kidhī ke je savābnū kām karvāmā ranj ane mehenat kabul kare ane tehene ranj karīne nahī gaṇe ane nek kāmthī pācho nahī haṭe). *namūc Hormajdnā* (pedā kīdhlā) je Pāṇīnā Caśmā che tehene (iāne Arduīsur Bānune). *namūc Gāvīrodādne* *namūc Gaīomaradne* (Gāvīrodād te gāene keheche ke je gāene Khodaētālāe roje avalmā khalaknī ābādānīne vāšte āe dūnāmā mokli hatī. Gaīomarad te Khodaētālāe pehelū īnśān e dūnāmī ābādīne vāšte mokaleṭī hatī tehene keheche ke e tamām īnśānāno bāp tathā morabī che e Gaīomaradne Pehelavīmō Gelsāhā tathā Avastāmā Gaīche tathā Gaīche Marethan keheche. e Gāvīrodād tathā Gaīomarade farmāvūc ke māhārī nīaēs e śakhaśe kidhī ke je śakhaś potāthī vādā ādmīno andājō rākhe ane tehenā martabāne jāne ane nādhlō bhāī potāthī mohṭā bhāīno adab rākhe ane kabī jo nādhlā bhāithī kī cuk thāī hoe to tehenō vādō bhāī meherbān thāī māf karē). *namūc Jartōst Aśpantamānnā aśo Faroharne* (Jartōste farmāvū che je goeā māhārī nīaēs tene kidhī je e bhālī Mājdiāsnī Dīn ūpar beśak begumān ane ūstāvār rehe ane je kī Dīnmā hukam farmāvelo che te paramāṇe ghaṇū nek vāmāše ane ghaṇū nek bole ane ghaṇū nek kām kare). *namūc tamām aśovono ṭolo je hamāṇā che ane thāī gīo ane thāše tehene.*

5

Gujarati. I do homage unto Ormazd (the creator Ormazd has ordained that the man who protects and nourishes much the good and the pious, and punishes the wicked, that man offers [lit. has offered], as it were, praise unto me): Homage unto the Archangels (the Archangels have said that that man offers, as it were, praise unto me, who eats within measure and keeps [his possessions] within measure, and bestows the thing left in surplus through the practice of moderation, unto the good and the righteous). Homage unto the Angel Mihr, the protector in the forest (the Angel Mihr has ordained that he who offers praise unto me has been loving and kindly to his own soul, since that man has, as it were, been affectionate and kind to God's creation). I do homage unto the Sun, the lord of swift horse (the Sun, the lord of swift horse has ordained that he offers praise unto me who agrees [to undergo] toil and exertion in the performance of meritorious deeds, and does not consider it as toil, and does not fall back from the good deed). I do homage unto that Spring of Water which (is created) by Ormazd (that is, unto the Banu Ardvisur). I do homage unto Gavyodad, I do homage unto Gayomard (Gavyodad is the name of the cow whom the Lord God sent into this world on the first day for the prosperity of creation. That human being is called Gayomard whom the Lord God sent for prosperity of this world, he is the father and head of all mankind; this Gayomard is called *Gelsāhā* in Pahlavi and *Gaiehe* and *Gaiehe Mareðan* in Avestan. This Gavyodad and Gayomard have ordained that that man offers praise unto us who would keep due regard for his elders and acknowledge his position and that the younger brother would respect his elder brother, and in case some fault is done by the younger brother, the elder brother would kindly forgive him). I do homage unto the righteous Guardian Spirit of Spitman Zartusht (Zartusht has ordained that that man offers unto me praise, as it were, who would be without doubt and without hesitation and would remain steadfast in the good Mazdayasnian Religion, and think much good, speak much good and

Hāvan

*e Sāheb (māhār) bhālī manasūne jīade kar (iāne ghañī nek kar).
ane savābne badle (māhārā) tanane neki (ap).*

Rapithwin

*e (māhārū rovān) bulandūhī bulandtar rośanīmā (iāne Khurshed
pācā Beheštīmā pohoco).*

Uzirin

*e bujorag mīno Hormajd Tū thakī faravū pohoco (iāne raśatak-
hejanā vakhatmā burāi tāline nekīne pohocād).*

6

*Avesta. Hvarə.xšaētəm aməšəm raēm aurvaē.aspəm yazamaide.
Mīdrəm vouru.gaoyaoitīm yazamaide*

*arš.vāčanəm vyāxanəm
hazanra.gaošəm hu-tāštəm
baēvara.čāšmanəm bərəsantəm
pərədu.vaeḍayanəm sūrem
axʷafnəm jayāurvānəm.*

6

*Pahlavi. [. . .] Mitr¹ i² fraxʷgōyōt³ isam⁴ i⁵ rast gōwišn⁶
i⁷ hanjamanīk⁸ hazār⁹ gnš¹⁰ z¹¹ hūtašt¹² i¹³ bēvar čāšm i¹⁴
buland¹⁵ i¹⁶ pur ākās¹⁷ (pavan¹⁸ kār i¹⁹ dēnā²⁰ u²¹ syaš bēn
xʷēškārīh²²) u²³ awšār²⁴ u axʷab²⁵ (aēy-aš²⁶ bušasp²⁷ lūt²⁸) u²⁹
(ayāwārīh³⁰ yedrūnišn) jīgār.³¹*

do much good in accordance with that precept which is prescribed by the Religion). I do homage unto the group of all righteous ones, which is, has been, and will be.

At the Havan Gah.

O Lord! promote (my) good thought (that is, make it very good) and (give) goodness unto* (my) body in return for [my] merit.

At the Rapithwin Gah.

May this (soul of mine reach) the light which is more exalted than the exalted (that is, the Paradise of the Solar mansion).

At the Uzirin Gah.

O Great Spirit Ormazd! may the final change come through Thee (that is, at the time of Resurrection, removing evil, bring forth goodness).

6

Avesta. We sacrifice unto the immortal, radiant, swift-horsed Sun. We sacrifice unto Mihr of wide pastures,

Whose word is true, who is of the assembly,
Who has a thousand ears, the well-shaped one,
Who has ten thousand eyes, the exalted one,
Who has wide knowledge, the helpful one,
Who sleepeth not, the ever wakeful.¹

6

Pahlavi. [...] I sacrifice unto Mihr of wide pastures, the truth-speaking, of the assembly, of a thousand ears, well-formed, of ten thousand eyes, the exalted one, fully cognizant (in regard to the affairs of the law and in his own function), [possessed of] resources, and sleepless (that is, he has no sleep), and prompt (in rendering help).

6

Sanskrit. [. . .] *Mihiram* (maitri-adhipatiṃ) nivasitāranyam ārādhaye satyavācam haṅjamanikam sahasrakarṇam (tasya sahasrakarṇatā ca evaṃ kila sahasram Ījādanām samam anena niyuktam asti te ca Mihiram prati bruvanti yat idam ca śṛṇu idam ca śṛṇu) sughaṭarūpam daśasahasralocanam (asya daśasahasralocanatā ca evaṃ kila daśasahasram Ījādanām samam anena niyuktam asti te ca Mihiram prati bruvanti yat idam ca paśya idam ca paśya) mahattaram sampūrṇa-vettaram (kāryanyāyanam) sādha-kam anidram baliṣṭhabhujam.

6

Persian. [. . .] *Mihr sardār maḥabbat rā bašandah daštaha rā buzurg dāram rāst guftār anjamān hasār gūš* (ya'ni hasār gūš āncanān kih hasār Izad b-u ḥavālah kardah ēstand ēšan pēš Mihr guyand kih in bašnav u ān bašnav ān hamah rā dar yak laḥaza bašnavad) nek paidā kardah dah hasār cašm (urā dah hasār cašm in āyinaḥ ya'ni dah hasār Izad bah u ḥavālah kardah ēstand ēšan pēš Mihr guyand kih in bah bīn u ān ham bali bīn ān hamah rā dar yak laḥaza bah bīnad) bulandtar tamām dānandah (kār 'ādil) 'azmatī bēdār sūr bah bāsu dārad.

6

Gujarati. *Khurshed bemaṛag ane khāleš tej ghoḍānā sāhebne arādhū. Meher Ijad jangalnā pāsbānne arādhū rāstī bolnār anajumanno karnār hajār kānno sāheb (hajār kānno te Meher Ijadno kalab che. sabab e je e Meher Ijadno e khubī ane ejmat che ke hajār kāne je vāto nahī sābhī śakhāe te potānā bee kāne sābhī che. valī lakheche je hajār fareštā Meher Ijadne havale dādār Hormajde kīdhela che. te śaghlāvo e Meher Ijadne ekbaragī ekṭā thāine vāto keheche te śaghlāvonū tarat sābhī sakheche) nek pedā kīdhelo ane daś hajār ākhno (daś hajār ākhno te Meher Ijadno kalab che ke jehene pāk Parvardegāre te khubī ane ejmat bakhṣī*

6

Sanskrit. [. . .] I propitiate Mihr (the lord of friendship) the forest-residing, the truthful, belonging to the assembly, with a thousand ears (his having a thousand ears is even in this manner, that a thousand of the Angels are directed by him and they speak unto Mihr: 'both listen to this and listen to that [lit. this]'), of well-shaped form, of ten thousand eyes (his having ten thousand eyes is even in this manner, that ten thousand of the Angels are directed by him and they speak unto Mihr: 'both look at this and look at that [lit. this]'), the very great, fully cognizant (of acts of justice), efficient, sleepless, [and] with most powerful arms.

6

Persian. [. . .] I venerate Mihr (the lord of friendship) the forest-residing, the truth-speaker, of the assembly, of a thousand ears (that is, his having a thousand ears is in this manner, that a thousand Angels are waiting upon him; they address Mihr: 'listen to this and listen to that'; he hears them all instantaneously), the well-created, of ten thousand eyes (his having ten thousand eyes is in this manner, that ten thousand Angels are placed under his charge; they address Mihr: 'see this and see that'; he sees them all instantaneously), the more exalted, fully knowing (the acts of justice), the magnificent, wakeful, having strength of arms.

6

Gujarati. I praise the immortal and pure Sun, the lord of swift horse. I praise the Angel Mihr, the protector in the forest, the speaker of truth, the maker of assembly, the lord of a thousand ears ('of a thousand ears' is the epithet of the Angel Mihr. The reason is this, that there is this virtue and wonderful gift in this Angel Mihr, that he hears with his two ears what cannot be heard by a thousand ears. They also write that the creator Ormazd has a thousand Angels given into his charge. They all at once conjointly speak unto him, he is able to hear them all at once), the well-created and of ten thousand eyes ('of ten thousand eyes')

che ke daš hajār ākhe karī je cijo dekhī nahī sake te 2 ākhihi e Meher Ijad ek lehejāmā joi sakeche) ghaṇo buland ane ghaṇo khabardār tathā ejmatī ane bekhoāb (iāne hameše jāgto) joravar bājuno.

7

Avesta.

*Miθrēm vīspanəm dahyunəm
daiiñhu.paitīm yazamaide
yim fradadaŋ Ahurō
Mazdā x^aarənanuhastəməm
mainjavanəm Yasatanəm.
taŋ nō jamyāt avanhe
Miθra Ahura bərəsanta.
Hvarə.xšaētəm aməšəm raēm
aurvaŋ.aspəm yazamaide.*

7

Pahlavi. *Mitr¹ i² harvistin mataān³ dehupat⁴ yezbexānam⁵
mavan⁶ frāz⁷ yehabūnt⁸ Ōhrmasd gadō havōitām⁹ min mēnā-
kān¹⁰ Yazatān.¹¹ sak¹² valō¹³ lenō yehamtūnāt pavan¹⁴ ayāwārīh¹⁵
Mitr¹⁶ x^aatāe¹⁷ i¹⁸ buland. X^arēšēt amark rāyōmand¹⁹ arva-
dasp²⁰ īsam.²¹*

7

Sanskrit. *Mihiram sarveṣām grāmānām rājānam ārādhaye
yam prādadat Svāmī Mahājñāni śrīmattam adṛśyarūpebhyo Īja-
debhyaḥ. tad asmākam ehi sahāyatāyai Mihira ca Svāmin mahat-
tara. Sūryam tejasvinam amaram buddhimantam vegavadaśvam
ārādhaye.*

7

Persian. *Mihr tamām šahrān pādīšāh rā buzurg dāram ān
rā kih buland dādah Hormazd Xudāi nūrmand az mēnān Isadān.
ān marā rasad bayārī Mihr xudāi mihtar. Xuršed nūrmand
bēmarg xālišar tēz asp rā buzurg dāram.*

is the epithet of the Angel Mihr upon whom the holy Almighty has bestowed that virtue and wonderful gift that this Angel Mihr is able to see those things in an instant with two eyes, which could not be seen with ten thousand eyes), very great and very vigilant, as well as wonderful and sleepless (that is, ever awake).

7

Avesta.

We sacrifice unto Mithra
The lord of all countries,
Whom Ahura Mazda created¹ the most glorious
Of the spiritual Angels.
So may there come unto us for aid
Both Mithra and Ahura, the two exalted ones.
We sacrifice unto the immortal,
Radiant, swift-horsed Sun.

7

Pahlavi. I sacrifice unto Mihr, the lord of all cities, whom Ormazd made most glorious among the spiritual Angels. May he come unto us for help—Mihr, the exalted lord. I sacrifice unto the immortal, radiant, swift-horsed Sun.

7

Sanskrit. I propitiate Mihr, the king of all villages, whom the Lord of Great Knowledge made most glorious among the invisible Angels. So come to our help, O Mihr, and Thou more than great Lord. I propitiate the brilliant, immortal, bright, swift-horsed Sun.

7

Persian. I venerate Mihr, the king of all cities, whom the Lord Ormazd made [most] exalted [and] brilliant among the spiritual Angels. May that Mihr, the lord more than great, come unto me for help. I venerate the brilliant, immortal, more than pure, swift-horsed Sun.

7

Gujarati. (ane) tamām sheherono padśaha Meher Ijadne ārādhi ke jehene Hormajde bijā mīno Ijado kartā ghaṇo bujorg nurmand pedā kidho. te Meher Ijad buland śahēb māhārī madade pohoco. Khurśed bēmarag khālēs tej ghoḍānā khāvandne ārādhi.

8

Avesta. Tištrīm drvō.čāšmanəm yazamaide. Tištrīm yazamaide. Tištryažnyō yazamaide. Tištryō raēvā xʰarənanuhā yazamaide. Vanantəm stārəm Mazda.δātəm yazamaide. Tištrīm stārəm raēvantəm xʰarənanuhantəm yazamaide. Ōvāšəm Xʰadātəm yazamaide. Zrvānəm Akaranəm yazamaide. Zrvānəm Darəγō-Xʰadātəm yazamaide. Vātəm spəntəm hūdānhəm yazamaide. razištəm Čistəm Mazda.δātəm ašaonīm yazamaide. Daēnəm vanuhīm Māzdayasnīm yazamaide. Padəm xʰastaitīm yazamaide. zaranumantəm sūrəm yazamaide. Saokəntəm Gairīm Mazda.δātəm yazamaide.

8

Pahlavi. Tištr¹ drust² cašm³ rā yezbexānam.⁴ Tištr⁵ rā⁶ izam (ae⁷ manāzil i⁸ vārān). vārišnīk⁹ Tištr stār¹⁰ rā izam.¹¹ Tištr¹² stār¹³ rāyōmand¹⁴ gādōmand¹⁵ yezbexānam.¹⁶ Vanant stār¹⁷ i¹⁸ Ōhrmazd dāt¹⁹ yezbexānam.²⁰ Tištr²¹ stār²² i rāyōmand gādōmand²³ izam. Spāš²⁴ i²⁵ Xʰadāt²⁶ yezbexānam.²⁷ Zamān²⁸ i²⁹ Akanārak³⁰ izam.³¹ Zamān³² i³³ Dirang³⁴ Xʰatāe³⁵ izam.³⁶ Vāt³⁷ i³⁸ awzūnīk³⁹ hūdāk⁴⁰ izam.⁴¹ razistak⁴² i⁴³ Frasānak⁴⁴ i⁴⁵ Ōhrmazd dāt ahrav izam⁴⁶ (aēγ⁴⁷ Dēn Yazat). Dēn i⁴⁸ šapir i⁴⁹ Mazdayasn⁵⁰ yezbexānam.⁵¹ Rās⁵² i⁵³ šapir libbemō⁵⁴ rawišnīk⁵⁵ izam⁵⁶ (aēγ⁵⁷ Rās i Vahišt). sarindōmand awsar rā izam⁵⁸ (mavan⁵⁹ mayā i⁶⁰ šabnam i⁶¹ vaharik⁶² mīn⁶³ aštr zamīk⁶⁴ lālā⁶⁵ barā yātūnēt pavan rās⁶⁶ i⁶⁷ valō). Sōkant Kōf⁶⁸ i⁶⁹ Ōhrmazd dāt izam.

7

Gujarati. I praise the Angel Mihr, the king of all cities, whom Ormazd created greater and more glorious than other spiritual Angels. May that Angel Mihr, the great lord, come for my help. I praise the immortal, pure Sun, the lord of swift horse.

8

Avesta. We sacrifice unto Tishtrya of sound eyes. We sacrifice unto Tishtrya. We sacrifice unto those attendants¹ on Tishtrya. We sacrifice unto Tishtrya, the radiant [and] glorious. We sacrifice unto the star Vanant, made by Mazda. We sacrifice unto the star Tishtrya, the radiant [and] glorious. We sacrifice unto the Sky that follows its Own Law. We sacrifice unto the Boundless Time. We sacrifice unto Time, that follows its Own Law for the Long Period. We sacrifice unto the Wind, the holy [and] beneficent. We sacrifice unto Wisdom, the most upright, righteous, made by Mazda. We sacrifice unto the good Mazdayasnian Religion. We sacrifice unto the Path² leading to the good state. We sacrifice unto the golden shaft.³ We sacrifice unto Mount Saokanta, made by Mazda.

8

Pahlavi. I sacrifice unto Tishtar of sound eyes. I sacrifice unto Tishtar (that is, the constellation of rain). I sacrifice unto the rains of the star Tishtar. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the star Vanant, made by Mazda. I sacrifice unto the star Tishtar, the radiant and glorious. I sacrifice unto the Sky that follows its Own Law. I sacrifice unto the Boundless Time. I sacrifice unto Time, Lord of Long Duration. I sacrifice unto the Wind, the beneficent and good-giving. I sacrifice unto the most upright Wisdom, made by Ormazd (that is, the Angel Den). I sacrifice unto the good Mazdayasnian Religion. I sacrifice unto the longed-for Path (that is, the Path of Paradise). I sacrifice unto the golden in-

8

Sanskrit. *Tistaratārakasya rāpavatīm dṛṣṭīm arādhaye. Tistaratārakam arādhaye (Tistaram iti vṛṣṇinakṣatram). Tistaratārakasya vṛṣṭiḥ arādhaye. Tistaratārakasya suddhiḥ śriyaśca arādhaye. Vanantam tārakam Mahājñāninā dattam arādhaye. Tistaratārakam suddhimantam śrīmantam arādhaye. Śubhacakraṁ Svayam santiṣṭhamānam arādhaye. Kalam Anantam arādhaye. Samayam Dirgharājānam arādhaye. Vātam mahattaram uttamadāninam arādhaye. Suddhām Nirvāṇajñānitam Mahājñāninā nirmītam puṇyātmanīm arādhaye. Dinim uttamam Mājdaiasnim arādhaye. Panthānam abhilaṣiṇam arādhaye. suvarṇamayam śāstram arādhaye (kila Saokantaparvalopari pṛthivīmūlād ārabhya suvarṇamayanalikā nirmīta asti tena chidreṇa pṛthivītalastham udakam akāśe arohati tat ca vātahatam sarvatra prasaratī ataeva tuṣārodakam jāyate tat ca śāstram suvarṇamayam arādhaye). Saokantam Girim Mahājñāninā dattam arādhaye.*

8

Persian. *nūrmand dādar Tīstar sitārah rā buzurg dāram. Tīstar sitārah rā buzurg dāram (ya'nī manzil bārān). bārīšni Tīstar sitārah rā buzurg dāram. xālīši u nūrāni Tīstar sitārah rā buzurg dāram. Vanant sitārah Hormazd dādah rā buzurg dāram. xālīši u nūrāni Tīstar sitārah rā buzurg dāram. xūb Carx bah Xudī istādah rā buzurg dāram. Zamānah Bekinārah rā buzurg dāram. Zamānah Dēr Pādīšāh rā buzurg dāram. Bād mihtar nēki dahandah rā buzurg dāram. xālīši Dur binandah kār Hormazd dādah kirfahgar rā buzurg dāram. Dīn bih Masdayasni rā buzurg dāram. Rāh dīleri rā buzurg dāram. sarīn alat rā buzurg dāram (ya'nī bar Koh Sokant as tah samīn sarīn*

strument through whose medium the waters of the dew of springtime come up from below the earth). I sacrifice unto Mount Sokant, made by Ormazd.

8

Sanskrit. I propitiate the clear vision of the star Tishtar. I propitiate the star Tishtar (Tishtar, that is, the constellation of rain). I propitiate the rains of the star Tishtar. I propitiate the brightness and glory of the star Tishtar. I propitiate the star Vanant made by Ormazd. I propitiate the bright and glorious star Tishtar. I propitiate the Self-stationed bright Horizon. I propitiate the Boundless Time. I propitiate the Period, the King of Long Duration. I propitiate Vata, the very great [and] good-giving. I propitiate the pure, holy, emancipating Wisdom made by Him whose Knowledge is Great. I propitiate the excellent Mazdayasnian Religion. I propitiate the wished-for Path. I propitiate the instrument of gold (that is, a golden pipe beginning from the root of the earth is constructed above Mount Sokant, the water that is at the surface of the earth rises through this orifice to the sky, and it, being struck by the wind, spreads in all directions, for this very reason, the water of the dew is produced; just that golden weapon I propitiate). I propitiate Mount Sokant made by Him, who has Great Knowledge.

8

Persian. I venerate the brilliant vision of the star Tishtar*. I venerate the star Tishtar (Tishtar means the constellation of rain). I venerate the rains of the star Tishtar. I venerate the purity and brilliance of the star Tishtar. I venerate the star Vanant made by Ormazd. I venerate the purity and brilliance of the star Tishtar. I venerate the Self-stationed excellent heavenly Sphere. I venerate the Boundless Time. I venerate Time, the King of Long Duration. I venerate Vata, the more than great, the giver of good. I venerate the pure, meritorious, Farsight given by Ormazd. I venerate the excellent Mazdayasnian Religion. I venerate the Path of valor. I venerate the

alat sūrāxdār paidā kardah ast bah ān sūrāx āb tah samīn bar āsmān bālā šavad u ān az bād zarb xūrdah bahar jā baravad u ān kār rā āb sard bahārī paidā šavad. ān alat sarīn rā buzurg dāram). Koh Sokant Hormasd paidā kardah rā buzurg dāram.

8

Gujarati. *darušt cašamno Teštar šetāro che. tene ārādhū. Teštar (iāne varšātnā nakhetar) ne ārādhū. Teštarnā varāšvāne ārādhū. Teštar šetārānī khāleš tathā nurne ārādhū. Hormajdno pedā kīdhelo Vanant šetāro che. tene ārādhū. (Vanant šetāro te ek moṭā šetārānū nām che ke je šetāro Dojakh ūpar mavakal che. dojakhi rovāno e šetārānā nurthū āseāš pāmeche). nurmand khāleš Teštar šetārāne ārādhū. Āsamānno Carakh Potānī mele farto che (tene) ārādhū. Bekenāre Jamānāne ārādhū (Bekenāre Jamāno te Jamānānū nām che ke je dādār Hormajdne tāluk che. kaeje te Pedānā karnār Šāhebnū āgāj (te saru thavū) ane anjām (te akher thavū) koine mālum nathi ke te Šāheb kevāre pedā thāeo ane kākāšudhī reheše). Der Khudā Jamānāne ārādhū (Der Khudā Jamāno te varāš 12,000 nā jamānāne keheche ke je jamāno hamnā caleche). nekino āpnār bujorag Vāā (iāne Guvād Ijad) ne ārādhū. Hormajdno pedā kīdhelo rāšt dānā (anē) ašo (Din Ijad) ne ārādhū. behehtar Mājdiāšnī Dinne ārādhū. delpāsand Rāhāne ārādhū (iāne Beheštānā Māragne) ārādhū. ejamati šunānā nalne ārādhū. Hormajdnā pedā kīdhelā Šokant Pāhādne ārādhū.*

9

Avesta. *vīspēmča āšavanēm mainyaom Yazatēm yazamaide. vīspēmča āšavanēm gaēdim Yazatēm yazamaide. haom urvānem yazamaide. havām Fravašīm yazamaide. jasa me avanhe*

golden instrument (that is, a golden pipe is constructed from the bottom of the earth over Mount Sokant, the water below the earth rises to the sky through that orifice [lit. hole] and it, being struck by the wind, spreads on all sides, and it is owing to this that the dew is formed. I venerate that golden instrument). I venerate Mount Sokant made by Ormazd.

8

Gujarati. There is the star Tishtar of sound eyes. I praise him. I praise Tishtar (that is, the constellation of rain). I praise the raining of Tishtar. I praise the purity and glory of the star Tishtar. There is the star Vanant, created by Ormazd. I praise him. (The star Vanant is the name of a great star, that is the vicegerent over Hell. The hellish souls feel alleviation through the glory of this star.) I praise the glorious, pure star Tishtar. I praise the sphere of the Sky, that revolves by Itself. I praise the Boundless Time ('the Boundless Time' is the name of the Time which appertains to the creator Ormazd. Because the beginning (that is, the commencement) and end (that is, the termination) of the Lord Creator is not known to anybody, as to when that Lord originated and how long he will be). I praise Time, the Lord of Long Duration (the period of twelve thousand years, that is the present time, is called 'Time, the Lord of Long Duration'). I praise Vata, the giver of good, the great one (that is, the Angel Vata). I praise the true, wise, (and) righteous (Angel Den) created by Ormazd. I praise the excellent Mazda-yasnian Religion. I praise the longed-for Path (that is, the Path of Paradise). I praise the wonderful golden pipe. I praise Mount Sokant created by Ormazd.

9

Avesta. We sacrifice unto every righteous Angel of the spiritual world. We sacrifice unto every righteous Angel of the material world. We sacrifice unto our own soul. We sacrifice

*Mazda. ašaunəm varuhīš sūrā spəntā Fravašayō yazamaide.
Hvarə.xšaetəm aməšəm raēm aurvat.aspəm yazamaide.*

9

Pahlavi. *harvisp¹ ahrav² Yazat³ i⁴ mēnuk yezbexānam.⁵
harvisp⁶ ahrav⁷ Yazat⁸ i⁹ gētih¹⁰ yezbexānam¹¹ (ac¹² Yazat¹³ i¹⁴
gētih¹⁵ ēigōn¹⁶ Ātaš¹⁷ u Mayā i¹⁸ Ardvīšūr¹⁹ u Vāt i²⁰ awstūnik²¹
u X²²aršēt u Māh u Zamīk. denā²³ hamā²⁴ Yazat i²⁵ gētihōmand
mavan²⁶ anšūtān pavan cašm²⁷ tuvān dīt²⁸ u sak Yazat²⁹ i³⁰
mēnuk lā tuvān dīt³¹). ruvān³² i³³ nafšā³⁴ rā izam.³⁵ Fravahr³⁶
i³⁷ nafšā³⁸ rā izam.³⁹ barā⁴⁰ yehamtūn o⁴¹ ayāwārih⁴² i⁴³ li⁴⁴ Ōhr-
mazd. ahravān šapīrān⁴⁵ awstārān⁴⁶ awstūnikān⁴⁷ Fravahr⁴⁸
izam.⁴⁹ X⁵⁰aršēt i⁵¹ amark⁵² rāyōmand⁵³ arvadasp⁵⁴ izam.⁵⁵*

9

Sanskrit. *samagram ca punyātmakam paralokacārinam Īj-
daganam ārādhaye. samagram ca punyātmakam prthivīcārinam
Ījādagānam ārādhaye. svīyam ātmānam ārādhaye. svīyam
Vṛddhim ārādhaye. ehi me sahāyatāyai Mahājñānin . . . Saryam
tejasvinam amaram suddhimantam vegavadaśvam ārādhaye.*

9

Persian. *tamām ašavān menō bāšandagān Isadān rā buzurg
dāram. tamām ašavān bāšandagān gētān Isadān rā buzurg
dāram. ravān xēš rā buzurg dāram. Farohar xēš rā buzurg
dāram. baras marā bayārī ay Hormazd. Farohar ašavān vohān
'azmat dārandagān afzūnyān rā buzurg dāram. Xuršēd bēmag
nārmand tēz asp rā buzurg dāram.*

9

Gujarati. *te jehānnā tamām ašo Ijadone ārādhū. e jehānnā
tamām ašo Ijadone ārādhū. (e jehānnā tamām ašo Ijado te Āfiāb
Māhatab Āvā Ardvīšūr tathā Ātašne keheche. vahī e duniāmā je*

unto our own Guardian Spirit. Come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto the immortal, radiant, swift-horsed Sun.

9

Pahlavi. I sacrifice unto all the spiritual Angels. I sacrifice unto all the corporeal Angels (that is, the corporeal Angels [are] such as Fire, the Waters of Ardisur, the beneficent Wind, the Sun, the Moon, and the Earth. All these are the corporeal Angels, whom man can see with his eyes; and the spiritual Angels cannot be seen). I sacrifice unto my own soul. I sacrifice unto my own Guardian Spirit. Come to my help, O Ormazd! I sacrifice unto the good, efficient, beneficent Guardian Spirits of the righteous. I sacrifice unto the immortal, radiant, swift-horsed Sun.

9

Sanskrit. I propitiate the entire group of the righteous Angels that move in the world beyond. And I propitiate the entire group of the righteous Angels moving on the earth. I propitiate my own soul. I propitiate my own Guardian Spirit. Come to my help, Thou of Great Knowledge. . . . I propitiate the brilliant, immortal, bright, swift-horsed Sun.

9

Persian. I venerate all righteous spiritual Angels. I venerate all righteous corporeal Angels. I venerate my own soul. I venerate my own Guardian Spirit. Come unto me for help, O Ormazd! I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate the immortal, brilliant, swift-horsed Sun.

9

Gujarati. I praise all righteous Angels of yonder world. I praise all righteous Angels of this world. (The Sun, Moon, Aban Ardisur, and Fire—all these are called the righteous

je adamāo nek kāmānā karnār che tevonnebi e duniānā Faresta keheche). potānā rovānne āradhū . . . pohoc māhārī iārie e Hormajd. behetar jādātīnā karnār ašo Faroharone āradhū. Khuršed bemarag khālēs tej ghoḍānā sāhebne āradhū.

IO

Avesta. fravarāne . . . Ahura.īkkaēšō. [Gah.] Hvarə.xšaētahe aməšahe raēvahe aurvaē.aspahe xšnaoθra . . . frasastayaēča. yaḍa Ahu vairyō . . . 'vidvā mraoθā.

IO

Pahlavi. franāmam . . . Ōhrmazd Dātistān. [Gah.] X'aršēt¹ i² amark rāyōmand arvadašp pavan šnāyēnitārīh . . . frač afrīnakānīh. čīgōn Ahu kāmāk . . . dānišnik yemalelānam.

IO

Sanskrit. prabravāmi . . . Hormijdayayavatīm. [Gah.] Sūryasya tejasvino 'marasya śuddhīmato vegavadaśvasya ānandanāya . . . prakāśanāya. yathā Svāmīnāḥ kāmāḥ . . . vijñāyā bravāmi.

IO

** Persian. baxānam . . . Hormazd 'Adl. [Gah.] Xuršed bēmarag nūrmand tēz asp rā xušnūd kunam . . . aškar kunam. can murad Xudāi . . . bah bulandīh marā bagūi.*

IO

Gujarati. bujoragīthī padhū . . . Hormajdno hokam. [Gah.] Khuršed bēmarag khālēs tej ghoḍānā khāvandne khuṣhal karvāne

Angels of this world. Again, those men are likewise called the Angels of this world, who are the doers of good deeds in this world). I praise my own soul. . . . Come unto me for help, O Ormazd! I praise the excellent, wonderful, beneficent, righteous Guardian Spirits. I praise the immortal, pure Sun, the lord of swift horse.

10

Avesta. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the immortal, radiant, swift-horsed Sun. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

10

Pahlavi. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of the immortal, radiant, swift-horsed Sun. Thus through generosity . . . I speak with knowledge.

10

Sanskrit. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . manifestation of the bright, immortal, brilliant, swift-horsed Sun. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

10

Persian. I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] I propitiate . . . manifest unto the immortal, bright, swift-horsed Sun. As is the desire of the Lord . . . speak unto me loudly.

10

Gujarati. I recite with exaltation . . . of the commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the immortal, pure Sun, the

vāste . . . mašhur karū. je māsāle Hormajdnī khaes . . . e
raveše khabar kahūc.

II

Avesta. *Hvara.xšaētəm aməšəm raēm
aurvaṭ.aspəm yazamaide.*

aaṭ yaṭ Hvara raoxšne tāpayeiti aaṭ yaṭ Hvara raočō tāpayeiti hiš-
tnti mainyavānō Yazatānō satəmča hasanrēmča. taṭ x^aarənd
hanbārayeinti. taṭ x^aarənd nipārayeinti. taṭ x^aarənd baxšēnti sgm
paiti Ahura.dātəm frādatiča ašahe gaēdā frādatiča ašahe tanuye
frādatiča Hvara yat aməšəm raēm aurvaṭ.aspəm.

II

Pahlavi. X^aaršēt¹ amark rāyōmand² arvadasp³ yezbexūnam.⁴
adīn⁵ amat⁶ X^aaršēt⁷ rōšn⁸ tāpēt⁹ (aēγ¹⁰ lala yātūnēt). adīn¹¹
amat¹² X^aaršēt¹³ rōšn¹⁴ tāpēt (xadūnān¹⁵) yekavimūnd¹⁶ mēnūk¹⁷
Yazat¹⁸ satakānak¹⁹ u²⁰ hazārkanak²¹ etōn²² zak²³ gadō ham²⁴
yedrūd²⁵ (val ae²⁶ jīvāk) u²⁷ zak²⁸ gadō barā²⁹ rānind³⁰
(pavan³¹ ēvakartakīh) u³² zak³³ gadō xelkūnd³⁴ pavan samīk
madam³⁵ i³⁶ Ōhrmazd dāt pavan³⁷ frādahišnīh³⁸ zak i³⁹ ahrakīh⁴⁰
gēhān⁴¹ pavan frādahišnīh⁴² zak⁴³ i⁴⁴ ahrakīh⁴⁵ tan (aēγ⁴⁶ vad⁴⁷
barā awzūyāt⁴⁸) pavan⁴⁹ frādahišnīh⁵⁰ X^aaršēt mavan⁵¹ amark
rāyōmand⁵² arvadasp.⁵³

II

Sanskrit. Sūryam tejasvinam amaram buddhimantam vega-
vadaśvam arādhaye. tato yat Sūryaḥ rociṣmān tapate (kila
ardhvam eti) yat Sūryasya pariveśaḥ tapate tiṣṭhanti adṛśyaḥ
Ījadhā satadhā ca sahasradhā ca. tataḥ śriyam sammelayanti
(ekatra). tataḥ śriyam pracālayanti (vā ekahelaya). tataḥ śriyam
varṣanti jagatyam upari Ahurmījdadattayam (Svāminirmitayam)
vṛddhidatya ca puṇyatmakāyaḥ pṛthivīvibhakteḥ vṛddhidatya ca

lord of swift horse. As is the desire of Ormazd . . . so I announce.

II.

Avesta. We sacrifice unto the immortal
Radiant, swift-horsed Sun.

When the Sun warms with its light, when the sun-light gives warmth, there stand the spiritual Angels, a hundred and a thousand. They gather together this glory. They distribute this glory. They bestow this glory upon the earth made by Ahura, with the furtherance of the world of righteousness, with the furtherance of the material existence of righteousness, with the furtherance¹ of the Sun that [is] immortal, radiant, swift-horsed.

II

Pahlavi. I sacrifice unto the immortal, radiant, swift-horsed Sun. At the time when the Sun shines bright (that is, comes high up), at the time when the Sun shines bright (in that manner) there stand the spiritual Angels, a hundredfold and a thousandfold. They bring together that glory (in one place) and they (all together) spread abroad that glory and they bestow that glory upon the earth given by Ormazd for the furtherance of the world of righteousness, for the furtherance of the material existence of righteousness (so that it may increase), for the furtherance of the Sun that is immortal, radiant, swift-horsed.

II

Sanskrit. I prostrate the brilliant, immortal, bright, swift-horsed Sun. At the time when the bright Sun shines (that is, comes high up), when the orb of the Sun shines, there stand at hand the invisible Angels, a hundredfold and a thousandfold. Then they bring together the glory (in one place). Then they set the glory in motion (verily, all at once). Then they shower down the glory upon the earth given by Ormazd (created by

*punyātmakānām sarīrīnām vṛddhidātya ca Sūryasya yaḥ amarah
suddhimān vegavadaśvaḥ.*

II

Persian. *Xuršed bēmarag nūrmand tēz asp rā buzurg dāram.
ān zamān kih Xuršed rošan tābed (ya'ni bālā āyad) ān zamān kih
Xuršed nūr tābed hastand mēnāyān Izadān sadakān hazārakān.
ēšān nūr baxšand (yakbār). ēšān nūr ravāḡ dahand (yakbārāh).
ēšān nūr babārānd bar zamān Hormasd dād zyādah dādan xābi
in jahān ān čih bā kirfah bāšad zyādah tanumand kirfahgarān
zyādah dādan Xuršed kih bēmarag xāliš tēz asp bāšad.*

II

Gujarati. *Khursed bēmarag khāleš tej ghoḍāno sāhebnē aradhū.
je vakhat rošan Khursed tapec jevāre rošan Khursednū nur tapec
tevāre mīno Ijado soogānā tathā hajārgānā e duniāni aśoini varad-
hīne vāste ane tannī pakīni varadhīne vāste Khursed bēmarag
khāleš je tej ghoḍāno sāheb che teni jīdatīne vāste (Khursedni
sāthe) ābhā rehec ane te tamām nurne ekthā lai jāec tamām
nurne calāvec ane te tamām nurne Hormajdāni pedā kidheḷi jamīn
apar bakhšec.*

I 2

Avesta. *daṭ yaṭ Hvarə uzuxšyeiti buaṭ zəm Ahura. datəm
yaoždādrəm apəm tačintəm yaoždādrəm apəm xayanəm yaož-
dādrəm apəm zrayanəm yaoždādrəm apəm arəmašīstəm yaož-
dādrəm. buaṭ dāma ašava yaoždādrəm yā hēnti Spəntahe
Mainyōuš.*

the Lord), both with a [consequent] furthering of the prosperity of the world of righteousness, and with a furthering of the righteous corporeal beings, and with a furthering of the Sun who [is] immortal, bright, [and] swift-horsed.

II

Persian. I venerate the immortal, brilliant, swift-horsed Sun. At the time when the bright Sun shines (that is, rises), at the time when the light of the Sun shines, there appear the spiritual Angels by hundreds and by thousands. They at once distribute the light. They at once spread abroad the light. They bestow the light on the earth made by Ormazd, in order to give furtherance to the goodness of this world that is possessed of merit, in order to give furtherance to the meritorious corporeal beings, [and] in order to give furtherance to the Sun that is immortal, pure, [and] swift-horsed.

II

Gujarati. I praise the immortal, pure Sun, the lord of swift horse. At the time when the bright Sun shines, at the time when the light of the bright Sun shines, there stand the spiritual Angels, a hundredfold and a thousandfold, for the increase of the righteousness of this world, and for the increase of the purity of body, for the increase of the immortal, pure Sun that is the lord of swift horse; they stand (with the Sun) and they collect all the light, they spread all the light and bestow all that light upon the earth created by Ormazd.

I2

Avesta. When the Sun rises up, purification¹ comes unto the earth made by Ahura, purification unto the flowing waters, purification unto the waters of the wells, purification unto the water of the seas, purification unto the water that is standing. Purification comes unto the righteous creation, which is of the Holy Spirit.

12

Pahlavi. *adīn amat*¹ *X^caršet*² *lala awsayēt*³ (*aēy*⁴ *lala yātānēt*⁵) *yehvūnēt*⁶ *zamīk*⁷ *Ōhrmazd dāt yōždāsr*⁸ (*min sak*⁹ *ahokēmišn zyaš*¹⁰ *pavan šap*¹¹ *Šēdā*¹² *madam*¹³ *gōmāxt*¹⁴) *mayā*¹⁵ *i*¹⁶ *tačāk*¹⁷ *yōždāsr*¹⁸ *mayā i*¹⁹ *xānik*²⁰ *yōždāsr*²¹ *mayā i*²² *zray*²³ *yōždāsr mayā i*²⁴ *armēšt*²⁵ *yōždāsr. yehvūnēt*²⁶ *dām i*²⁷ *ahrav*²⁸ *yōždāsr mavan havōd Spēnak Mēnāk*²⁹ (*aēy*³⁰ *valō*³¹ *nafšō havōd*).

12

Sanskrit. *tato yat Sūryaḥ ārdhvaṃ ārohati bhavati prthivī Hormijdadattā pavitratarā (tasmāt kutsitāt [kuthitāt] yat rātrau Devāḥ upari kṣipanti) udakam pravāhaṇām pavitratarām udakam kūpakānām pavitratarām udakam samudraṇām pavitratarām udakam śhāvarāṇām pavitratarām (tadāgadinām ca). bhavati syṣṭiḥ punyātmakā pavitratarā yā asti Gurutarasya Adṛṣyamāricḥ Svāmināḥ.*

12

Persian. *ān zamān kih Xuršēd balā āyad bašad zamīn Hormazd āfrīdah paktar (as ān palīdī kih Divān dar šab andāzand) āb kārezahā pāk šavad āb cāhā pāk šavad āb daryāhā pāk šavad āb ēstādah (talabhā) pāk gardad. bašad paidāiš nek pāk kih hast ān Buzurgtar Mēnā Xudāi.*

12

Gujarati. *ane jēvāre rošan Khuršēd bulandīmā ūco āvec tevāre Hormajdnī pedā kidhelī jamīn (Devo je rātne vakhat palīdī nākhēc tēhī) pāk thāēc kāranjanā pānī pāk thāēc kuvānā pānī pāk thāēc dariānā pānī pāk thāēc talāvānā pānī pāk thāēc. ane bujorag mīno (Hormajd) nī je aśo pedāēs che te pāk thāēc.*

12

Pahlavi. At the time when the Sun rises (that is, comes high up), pure becomes the earth made by Ormazd (from that defilement which the Demons mix up with it during the night), pure the flowing waters, pure the waters of the springs, pure the waters of the seas, pure the stagnant waters. Pure become the righteous creation, which is of the Holy Spirit (that is, which is his own).

12

Sanskrit. At the time when the Sun rises high up, purer becomes the earth made by Ormazd (from that defilement which the Demons cast upon [it] during the night), purer the water of the streams, purer the water of the wells, purer the water of the oceans, purer the water of the standing (ponds and so forth). Purer becomes the righteous creation, which is of the Great Invisible Lord.

12

Persian. At the time when the Sun rises, more than pure becomes the earth created by Ormazd (from that defilement which the Demons throw upon [it] during the night), pure becomes the water of the canals, pure becomes the water of the wells, pure becomes the water of the oceans, pure becomes the standing water (of the ponds). Pure becomes the good creation, which is of the more than Great Spiritual Lord.

12

Gujarati. And when the bright Sun comes high up, pure becomes the earth created by Ormazd (from the defilement which the Demons throw during the night), pure become the waters of the fountains, pure become the waters of the wells, pure become the waters of the oceans, pure become the waters of the ponds. And pure becomes the righteous creation, which is of the Great Spirit (Ormazd).

13

Avesta. *yeidi zi Hvarə nōit uzuxšyeiti ada Darva vispā mərən-
cinti yā hanti haptō.karšvōhva. navaciš mainyava Yazata anhava
astvainti paitidraṃ nōit paitištqm vīdēnti.*

13

Pahlavi. mō¹ amat² X^oaršēt³ lā⁴ lālā vaxšae⁵ (aēy⁶ hambān-ē⁷
zamān⁸ ariktar⁹ yātūnāe¹⁰) adīn¹¹ Šēda¹² harvisp¹³ murnčēnd¹⁴
mavan havōd¹⁵ pavan¹⁶ haft¹⁷ kišvar.¹⁸ lā aiš mēnāk Yazat
ax^o i¹⁹ astōmand madam²⁰ dārišnīh²¹ u²² madam²³ ēstišnīh²⁴
xadātūnāe (lā-ē-šān²⁵ mekadranānd²⁶ amat-ē-šān²⁷ mekadranānd²⁸
hič-šān²⁹ dāštan³⁰ lā tuvan havōde³¹).

13

Sanskrit. *yato yadi Sūryaḥ no ūrdhvam udeti (kila kiyanmā-
tram api kālām ced vilambayati) tato Devāḥ sarvāṇāpi vināśayanti
yāni santi sapta dvīpāni. na kecana śūnyacāriṇo Ījadhā bhuva-
nasya sṛṣṭimataḥ uparidhāraṇāyāi na ca uparishthitaye dr̥śyante (kila
te na pratikurvanti. atha kecit pratikurvanti te ca na dhartum
śaktā bhavanti).*

13

Persian. *cirā agar Xuršēd na bala āyad (ya'ni agar andak
zamān ham ta'xir kunad) pas Divān tamām haft kišvar samīn
tabāḥ kunand. na hič kas mēnū bāšandagān Izadān jahān sij-
mand nigāḥ dāštan rā dīdah mišavad (ya'ni qabūl kunand. u
agar kas qabūl kunad az u bardāšt na šavad).*

13

Gujarati. *agarjo Khuršed bulandīmā nūca nahi ave to tehej
velā tāmām je hapta kešvar jamīn che tehene Devo kharāb kare.
nahī koi mīno Ījado (Khuršed vagere) e duniāne kāem ane negāḥā
rākhvī kabul kare (agarjo kabul kare to tethī bardāšt nahi thāi
śake.)*

13

Avesta. If indeed the Sun were not to rise, then the Demons would kill all things that are in the seven regions. Not at all would the spiritual Angels find support¹ and stability in the material world.

13

Pahlavi. Since if the Sun were not to rise high up (that is, if he delays even for a little time) then the Demons would destroy all things that are in the seven regions. None of the spiritual Angels would be seen upholding and upholding the corporeal world. (None would even accept [to do] so, but even if they did accept, none whatsoever would be able to uphold it).

13

Sanskrit. Since if the Sun were not to rise high up (that is, if [he] were to delay even for a little time) then the Demons would destroy absolutely all the seven regions. Neither would any Angels moving in the void be seen for the upholding nor for the upkeep of the world with its creation (that is, they would not undertake it. In case some should undertake it, they would certainly be unable to maintain it).

13

Persian. Since if the Sun were not to rise (that is, if he delays just for a little time) then the Demons would destroy all the seven regions. None of the spiritual Angels would be seen for the preservation of the perishable world (that is, they would [not] undertake it. But if some one should undertake it, it would not be sustained by him).

13

Gujarati. If the Sun were not to rise high up, the Demons would at once destroy all the seven regions. None of the spiritual Angels (Sun and so forth) would undertake to preserve and protect this world; (if they did undertake it, they could not sustain it).

14

Avesta. *yō yazaitē Hvarə yaŋ aməšəm raēm aurvaŋ aspəm
paitištatē tamāhəm paitištatē tmasčidranəm Daēvanəm paitiš-
tatē tāyunəmča hazasnəmča paitištatē yātunəmča pairikanəmča
paitištatē idyejanhō maršaonahe*

*yazaitē Ahurəm Mazdəm
yazaitē Aməšō Spəntō
yazaitē haom urvānəm.*

*xšnāvayeiti vīspe mainyavača Yazata gaēdyāča yō yazaitē Hvarə
yaŋ aməšəm raēm aurvaŋ aspəm.*

14

Pahlavi. *mavan izēt¹ X^oaršēt² i³ amark i⁴ rāyōmand⁵ i⁶
arvadašp⁷ pavan⁸ apāč⁹ ēstišnīh¹⁰ i¹¹ tamīkən¹² pavan apāč¹³
ēstišnīh¹⁴ i¹⁵ tam toxmakən¹⁶ Šēdān¹⁷ pavan apāč¹⁸ ēstišnīh¹⁹ i²⁰
duždān u²¹ staxmakən²² pavan²³ apāč²⁴ ēstišnīh²⁵ i²⁶ yātūkən u²⁷
parīkən pavan apāč²⁸ ēstišnīh²⁹ i³⁰ sēš³¹ i³² nihən³³ rawišn³⁴
af-aš³⁵ yezbexūnt³⁶ yehvūnēt³⁷ Ōhrmazd af-aš³⁸ yezbexūnt³⁹
Amahraspandān⁴⁰ af-aš⁴¹ yezbexūnt⁴² sak i⁴³ nafšō⁴⁴ ruvān
af-aš⁴⁵ šnāyēnēt yehvūnēt harvišp⁴⁶ mavan⁴⁷ havōd⁴⁸ mēnūk⁴⁹
Yazat u⁵⁰ mavan⁵¹ gētīk.⁵²*

14

Sanskrit. *yah arādhayati Sūryam amaram śuddhimantam
pegavadaśvam anyathā-sthitya timiraudhanām vinā-sthitya tamo-
bījānām Devānām vinā-sthitya cauranām ca balatkārīnām ca
vinā-sthitya śākinīnām ca Mahārākṣasīnām ca vinā-sthitya mṛtyoh
guptacārīnaḥ sa arādhayati Svāminam Mahājñāninām sa arād-
hayati Amarān Gurutarān (kila saptamūrtiḥ Svāminah) sa arād-
hayati sūryam ātmānām sa sanmānayati samagrān śanyacārīnaśca
Ījādān pṛthivīcārīnaśca.*

14

Avesta. Whoso sacrifices unto the Sun that is immortal, radiant, [and] swift-horsed, in order to withstand darkness, to withstand the Demons, the progeny of darkness, to withstand the thieves and robbers, to withstand the sorcerers and the enchantresses, to withstand death that creepeth on,

He sacrifices unto Ahura Mazda,
He sacrifices unto the Archangels,
He sacrifices unto his own soul.

He propitiates all heavenly and earthly Angels, who sacrifices unto the Sun that is immortal, radiant, swift-horsed.

14

Pahlavi. Whoso sacrifices unto the immortal, radiant, and swift-horsed Sun in order to withstand darkness, in order to withstand the Demons, the progeny of darkness, in order to withstand the thieves and tyrants, in order to withstand the sorcerers and the fairies, in order to withstand destruction coming secretly—he has sacrificed unto Ormazd, he has sacrificed unto the Archangels, he has sacrificed unto his own soul, he has sacrificed unto all the Angels that are spiritual and unto those that are corporeal.

14

Sanskrit. Whoso propitiates the immortal, bright, swift-horsed Sun, for withstanding the host of darkness, for resisting the Demons who are the progeny of darkness, for withstanding the thieves and doers of violence, for withstanding the fairies and Arch-female-demons, and for withstanding death, secretly-moving—he propitiates the Lord, who has Great Knowledge, he propitiates the very Venerable Immortal Ones (that is, the seven forms of the Lord), he propitiates his own soul, he honors all the Angels that move in the void and move on earth.

14

Persian. *har kih buzurg dārad Xuršed kih bēmarag nārmand
tēz asp ast bāz dāstan tāriki rā bāz dāstan tāriki tuxm Divān rā
bāz dāstan Divān u duzdān u rāhsanān rā bāz dāstan jādavān u
pariān rā bāz dāstan marg nihān āyandah rā u buzurg dāstah
Hormazd rā u buzurg dāstah Amšāsfandān rā u buzurg dāstah
ravān xūd rā u xušnūd kardah tamām Izadān mēnūān u tamām
Izadān gētān rā.*

14

Gujarati. *je koi ke Khurshed bēmarag khālē tej ghodānā
sāhebnē ārādhe tēthi pāchū rehe (iāne dur thāe) andhārū (ane)
andhārī tokhamnā (iāne dojakhī) Devo dur thāe ane coro ane
vātpādā dur thāe jādugaro tathā pariō dur thāe ane chupīā āvnār
mohot dur thāe. jēne ārādheo Khurshedne tēne ārādheo Hor-
mazdane tēne ārādheū Amšāspandone tēne ārādheū potānā
rovānne ane tēne te jehānnā tathā e jehānnā tamām Ijadone
khušhāl kidhā.*

15

Avesta. *yazāi Mīdram vouru.gaoyaoitīm hasanra.gaošm baž-
varə.čāšmanəm.*

*yazāi vazrēm huniviatəm
kamərəde paiti Dazvanəm
Mīdrot yō vouru.gaoyaoiūš.*

*yazāi haxədrəmča yaž asti haxədranəm vahištəm antarə Mānhamēča
Hvarəča.*

15

Pahlavi. *mavan¹ yesbexunt² X^oaršēt³ i⁴ amark i⁵ rayōmand⁶
i⁷ arvadasp⁸ aš⁹ yesbexant¹⁰ Mitr i¹¹ frax^ogōyōt¹² i¹³ hasār¹⁴ gōš
i¹⁵ bēvar čāšm¹⁶ (af-aš¹⁷ frax^ogōyōtīh¹⁸ ae¹⁹ aēy amat²⁰ evatāk²¹
pavan²² dašt²³ šāyet²⁴ yātūntan u²⁵ vazlūntan²⁶ pavan rās i Mitr*

14

Persian. Whoso venerates the Sun that [is] immortal, brilliant, swift-horsed, to hold back the darkness, to hold back the Demons of the progeny of darkness, to hold back the Demons, the thieves and robbers, to hold back the sorcerers and fairies, to hold back death, secretly-approaching—he venerates Ormazd, he venerates the Archangels, he venerates his own soul, he rejoices all the spiritual Angels and all the corporeal Angels.

14

Gujarati. Whoso praises the immortal, radiant, swift-horsed Sun, far from him becomes (that is, disappears) the darkness, (and) there disappear the Demons of the progeny of darkness (that is, hellish), and there disappear the thieves and robbers, there disappear the sorcerers and fairies, and there disappears the secretly approaching death. Whoso praises the Sun, he praises Ormazd, he praises the Archangels, he praises his own soul, and he propitiates all the Angels of this and the next world.

15

Avesta. I shall sacrifice¹ unto Mithra, the lord of wide pastures, who has a thousand ears,² ten thousand eyes.

I shall sacrifice unto his mace, well aimed³

Against the skulls of the Demons—

Mithra, the lord of wide pastures.

And I shall sacrifice unto that friendship,⁴ which is the best of friendships, [namely] that between the Moon and the Sun.

15

Pahlavi. Whoso sacrifices unto the immortal, radiant, swift-horsed Sun, he sacrifices unto Mihr of wide pastures, of a thousand ears, ten thousand eyes (his being of wide pastures is this, that coming and going alone in the forest is owing to Mihr; his

af-aš²⁷ hazār²⁸ gōših²⁹ hanā³⁰ aēy-aš³¹ hazār³² Yazat levatā³³
 gōmārt³⁴ yekavīmūnd³⁵ mavan o³⁶ Mitr³⁷ yemalelūnd³⁸ aēy³⁹
 denō-č⁴⁰ vašmamūn⁴¹ u⁴² zak-č⁴³ vašmamūn⁴⁴ Mitr⁴⁵ min talin
 gōš hamāk⁴⁶ vašmamūnēt⁴⁷ af-aš⁴⁸ bēvar čašmih⁴⁹ hanā⁵⁰ aēy-aš⁵¹
 bēvar Yazat levatā⁵² gōmārt⁵³ yekavīmūnd⁵⁴ mavan o⁵⁵ Mitr⁵⁶
 yemalelūnd aēy denō-č⁵⁷ xadītūn⁵⁸ u⁵⁹ zak-č⁶⁰ xadītūn⁶¹ Mitr⁶²
 min talin čašm hamāk⁶³ xadītūnēt⁶⁴ hanā⁶⁵ rae hazār gōš u bēvar
 čašm guft yekavīmūnēt) af-aš⁶⁶ yezbexūnt⁶⁷ vašr⁶⁸ i hunixām
 pavan kamār⁶⁹ madam i⁷⁰ Šēdaān⁷¹ i⁷² Mitr⁷³ i⁷⁴ frax⁷⁵ gōyōt⁷⁶
 (ae⁷⁶ hunixāmih⁷⁷ ae⁷⁸ aēy bāstān⁷⁹ ēdōn⁸⁰ yaxsenunēt mēnūkihā
 barā vaslūnēt⁸¹ vināskārān⁸² pātīfrās⁸³ barā⁸⁴ vabidūnd⁸⁵ u⁸⁶
 mēnūkihā⁸⁷ laxvār o⁸⁸ kantir yātūnēt). yezbexūnam⁸⁹ hamxāk⁹⁰
 Mitr⁹¹ Yazat⁹² aēy⁹³ aūt⁹⁴ min⁹⁵ hamxākān⁹⁶ pahlum⁹⁷ mavan⁹⁸
 andark Māh u X⁹⁹ aršēt¹⁰⁰ (aš¹⁰⁰ rawišn¹⁰¹ ae gās-aš¹⁰² tamō).

15

Sanskrit. *yah āradhayati Sūryam amaram buddhimantam
 vegavadaśvam sa āradhayati Mihiram nivāsitaranyam sahasra-
 karnam dasasahasralocanam sa āradhayati vajram suniyuktam
 mastakopari Devānām Mihirasya yo nivāsitaranyah (sarvada eva
 evam vidadhāti yat adṛśyārūpatayā prayati papakarminām nigra-
 ham kurute). āradhaye mitram ca (Mihiram Ījdam) yam asti
 mitrebhyah parataram antaś Candrasya ca Sūryasya ca (kila asya
 pravṛtīh Candrasūryayoh antarāle asti).*

15

Persian. *kih buzurg dārad Xuršēd bēmargin nūrmānd iēs asp
 rā u buzurg dārad Mihr dašt sardār hazār gūš dah hazār čašm
 rā u buzurg dāšta gurz xūb nihādah bar sar Dīwān kih Mihr
 sardār jāhā (hamāša hamcanīn nihādah dārid kih az ghaib bayāyad
 gunāhgārān rā 'agāb kunad). buzurg dāram dāstī Mihr Isād rā
 kih hast az dūstān bartar andar Xuršēd u Māh (ya'ni raftār u
 dar miyān Xuršēd u Māh hast).*

having a thousand ears is this, that a thousand Angels are entrusted to his care, who speak unto Mihr: 'just listen to this and listen likewise to this'; Mihr listens to all with [his] two ears; his having ten thousand eyes is this, that ten thousand Angels are entrusted to his care, who speak unto Mihr: 'just look at this and look likewise at that'; Mihr looks at all with [his] two eyes; for this reason he is called 'of a thousand ears and ten thousand eyes'—he sacrifices unto the wide-pastured Mihr's mace, which is well directed at the skulls of the Demons (*i. e.* its being well-directed is this, that he always holds it [the mace] so that it comes out unseen [lit. spiritually], inflicts punishment upon sinners, and returns back to [its] socket). I sacrifice unto the friend, the Angel Mihr, that is, he is the best of friends, whose course is between the Moon and the Sun (that is, his place is there).

15

Sanskrit. Whoso propitiates the immortal, bright, swift-horsed Sun—he propitiates Mihr, the forest-dweller, of a thousand ears, of ten thousand eyes, he propitiates the forest-dweller Mihr's mace, which is well directed at the skulls of the Demons (he always so manages it that it goes out in an unseen form [and] punishes sinners). And I propitiate the friend (the Angel Mihr)—who is better than other friends— [who is] between both the Moon and the Sun (that is, his course is in the intermediate space between the Moon and the Sun).

15

Persian. Whoso venerates the immortal, brilliant, swift-horsed Sun—he venerates Mihr, the chief of the desert, of a thousand ears, of ten thousand eyes, he venerates the chieftain Mihr's mace, which is well levelled at the heads of the Demons (he always levels it in this way that it comes invisibly and punishes sinners). I venerate the friendship of the Angel Mihr—which is better than that among [any] friends— between both the Sun and the Moon (that is, his course is in between the Sun and the Moon).

15

Gujarati. *jeñe Khursed bemarag khāles je tej ghodāno khāvand che tehene ārādheo teñe arādheo jangalno pasbān hajār kān ane daś hajār ākhnā sāheb Meher (Ijad) ne teñe ārādheo je jangalno pasbān Meher (Ijad) che tenā gorajne je Devonā śar ūpar khulo mukelo che (em keheche je Meher Ijadnā gorajne Devonā śar ūpar dekhaito mukelo che temā hevi ejmat che ke jevare dojakhi rovāno ūpar andājāthi jiāde Devo ejāb ane julam kare teāre te dojakhi rovāno pokār karec teāre e Meher Ijadno goraj Cinvad Pulthi ekāek Devonā śar ūpar jai padec. tethi Devo te gorajnā jakhamni dehesat khāine te rovānnā gunāhā kartā jiāde ejāb dei sakhtā nathā teāre te goraj pācho Cinvad Pul ūpar āveche). je došto kartā buland došt Meher (Ijad) che tenā doštine ārādhi ke jehenti Āftāb tathā Māhātābne darmeān (cāl ane takhat che).*

16

Avesta.

*ahe raya xʷarənanhača
təm yazāi surunvata Yasna
Hvarə.xšaētəm aməšəm raēm
aurvaṭ.aspəm zaodrābyō.
Hvarə.xšaētəm aməšəm raēm
aurvaṭ.aspəm yazamaide
haomayō gava barəmana
hizōd danhanha Māndrača
vačača šyaodnača zaodrābyasča.
arš.uxdaēibyasča vāyziyō.*

*yeñhe hātəm dat Yesnē paiti vanhō Mazdā Ahurō varəda ašat
hača yānhəmča tpsča tāsča yazamaide.*

15

Gujarati. Whoso praises the immortal, pure Sun that is the lord of swift horse, he praises the (Angel) Mihr, the protector in the forest, of a thousand ears and ten thousand eyes, he praises the mace of the (Angel) Mihr, the protector in the forest, the mace which is well laid on the skulls of the Demons (it is thus said that the mace of the Angel Mihr is placed visibly over the skulls of the Demons; there is such a wonderful efficacy in that mace that when the Demons torment and oppress the hellish souls beyond measure, and the hellish souls cry aloud, then the mace of this Angel Mihr suddenly falls from the Chinvat Bridge upon the skull of the Demons. When the Demons, frightened at the injury caused by that mace, become incapable of tormenting the souls more than their sins deserve, the mace then returns back to the Chinvat Bridge). I praise the friendship of the (Angel) Mihr, who is greater among friends, (whose course and throne is) in between the Sun and the Moon.

16

Avesta.

For his radiance and his glory
 I will sacrifice unto him, the immortal,
 Radiant, swift-horsed Sun
 With the audible Yasna-sacrifice and with oblations.
 We sacrifice unto the immortal, radiant
 Swift-horsed Sun
 With milk provided with Haoma,¹ with the Baresman,
 With skill of tongue, and with the Spell,
 And with word, and with deeds, and with oblations,²
 And with rightly spoken words.

Of whomsoever among male beings and of whichsoever female beings Ahura Mazda knows [lit. has known] the excellence [lit. something better] in Yasna-sacrifice in accordance with righteousness, unto both these males and these females we sacrifice.

16

Pazand. [Addition.] *Hormazd i X^oadae i awazūnī mardum mardum sardagā hamā sardagā ham bāyašt i vehq. oēm veh Dīn i Mazdayasnā āgāhī āstvānī nekī rasqnāt. edun bāt.*

16

Pahlavi. *pavan zak i¹ valō² rāy u gadō³ X^oaršēt⁴ (aēy-am⁵ rāy u⁶ gadō i⁷ X^oaršēt⁸ ayāwār⁹ yehvānāt¹⁰). yezbextīnam¹¹ pavan zak i¹² nigošīšnōmand¹³ Yazīšn¹⁴ (pavan¹⁵ Dēn¹⁶ Dastabar¹⁷) X^oaršēt¹⁸ i¹⁹ amark²⁰ rāyōmand²¹ arvadasp²² pavan zōhr²³ X^oaršēt²⁴ i²⁵ amark²⁶ rāyōmand arvadasp²⁷ izam²⁸ pavan Hōm²⁹ bisryā³⁰ u³¹ Barsm³² u³³ hīzvān³⁴ dānakiha³⁵ u³⁶ Mansr³⁷ (gōwišn Avastāk³⁸) kunišn³⁹ (kār⁴⁰ byēn Yazīšn az⁴¹ zōhr⁴² āšnāk⁴³) zak-č⁴⁴ rāst gōwišn⁴⁵.*

mavan⁴⁶ min āitān⁴⁷ ztōn pavan Yazīšn madam šapīr (aēy⁴⁸ Yazīšn zak šapīr⁴⁹ Ōhrmazd X^oatāe vabidanyēn⁵⁰) Ōhrmazd akās min ahrākīh⁵¹ apākīh⁵² čikāmčāe⁵³ kār u⁵⁴ karpak pavan⁵⁵ mīzd u⁵⁶ pātdakišn akās yehabūnēt. hanjamanīkēn zakarān u⁵⁷ vaka-dān izam⁵⁸ (Amahraspandān⁵⁹).

Ōhrmazd⁶⁰ X^oatāe⁶¹ awzūnīk vabidantak anšūta⁶² anšūta⁶³ sarsatakān u⁶⁴ hamāk⁶⁵ sarsatakān rā⁶⁶ (mavan⁶⁷ io sarsatak havōd) hamāk⁶⁸ šapīrān rā⁶⁹ valō⁷⁰ lenō mavan⁷¹ šapīrān⁷² i⁷³ Dēn i⁷⁴ Mazdayasnān⁷⁵ havōdem⁷⁶ ākāsīh⁷⁷ u⁷⁸ ōstavārīh⁷⁸ u⁷⁹ avīgāmānīh⁷⁹ u⁸⁰ newakīh yehamtūnāt. ztōn yehvānāt (čīgōn⁸¹ amat⁸² afrīnam⁸³).

16

Sanskrit. *asya śuddhaya śriyā ca enam ārādhaye śrāyamāna-ijisnyā Sūryam tejasvinam amaram śuddhimantam vegavadasvam (śuddhaya śriyā ca Sūryasahāyinyā śrāyamāna-ijisnyā gurumukhena). prānāih Sūryam tejasvinam amaram śuddhimantam vegavadasvam ārādhaye Homavṛkṣena gavā Barasmanena jīhvayā dakṣatarayā [jīhvāyāh dakṣatayā] Manthravacanāih*

16

Pazand. [Addition.] Ormazd the lord! the increaser of mankind, of the species of mankind, of all species, and of all good ones! May he cause intelligence, steadfastness, and goodness, unto me [who am] one of the good Mazdyasnians. So be it.

16

Pahlavi. Owing to his radiance and glory [I sacrifice] unto the Sun (that is, may the radiance and glory of the Sun be my help). I sacrifice unto the immortal, radiant, swift-horsed Sun, with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto the immortal, radiant, swift-horsed Sun, with oblations, with Hom, with meat, with Barsam, with the wisdom of the tongue, with the Manthras (with the Avestan formulas) with the deed (the act which [is] in the midst of the Yasna-sacrifice, that is, the manifest oblations), as also with the true speech.

Whosoever among the existing ones are good in this manner for the Yasna-sacrifice (that is, offers sacrifice unto the good lord Ormazd), Ormazd, knowing with the help of righteousness, gives reward and grace in accordance with (?) the deed and merit, whatsoever it be. I sacrifice unto the assembly of the male and female (Archangels).

Ormazd the lord [is] the increaser of man and the species of men, and of all species (who [lit. men] are of ten species), and of all good ones. May there come intelligence, steadfastness, and doubtlessness, and goodness unto those of us who are the good followers of the Mazdayasnian Religion. So be it (even as I bless).

16

Sanskrit. Owing to his brightness and glory, I propitiate him, the brilliant, immortal, bright, swift-horsed Sun, with the audible Yasna-sacrifice (with the radiance and glory which attend upon the Sun, with the audible Yasna-sacrifice through the mouth of the teacher). I propitiate the brilliant, immortal, bright, swift-horsed Sun, with oblations, with the Hom tree,

(*Avistavānibhiḥ*) *karmanā ca (kāryam yat antarijisnau) jyoreṇa (kila prāṇena udakasambhūtena) satyoktābhiḥca vānibhiḥ.*

ye vidyamānebhyaḥ evam Ijisnyā upari uttamasya Mahājñānināḥ Svāmināḥ (kila ijisnīḥ Ahuramajdasyārthe pracurāḥ kurvanti) vettuḥ punyam yat kiṃcit (kila yat kiṃcit punyaprasādam Ahuramajdo vetti). samavāyikān tān [tānsca] tāśca ārādhaye. (kila narastriakṛtīn Amišāspintān).

[. . .]

16

Persian. *bah nūr u xāliši u ham urā buzurg dāram bah šanīdah Yazīšn Xuršēd yāri rā (šanīdah Yazīšn az dahān Dastūrān) bah zūr Xuršēd nārmand bē marg xāliš īz asp rā buzurg dāram bah daraxt Hom bah gāv bah Barsam bah sabān dānātar bah Mān-šahr suxun (ya'nī suxun Avastā) bah kirdār (kāri kih dar Yazīšn bāšad) bah zūr (ya'nī zūr āb bar āvardah) bah rāst guftār guftan.*

kih az hastān bartar Yazīšn viḥ Hormazd (ya'nī Yazīšn barāi Hormazd zyādahtar kunand) dānandah az kirfah (ya'nī muzd kirfah Hormazd dānad) anjuman narān u nārīdān rā buzurg dāram (ya'nī nar šūrat u nārī šūrathā Amišāsfandān).

[Version of the Pazand.] *Hormazd Xudāi [. . .] aidān bad.*

16

Gujarati. *teheni (iāne Khuršedni) khaleṣi ane nure kari tehene arādhū (Dinnā Dasturthi) Ijaṣne sābhline. Khuršed bē marg khaleṣ tej ghoḍānā sāhebne jore kari. Khuršed bē marg khaleṣ tej ghoḍānā*

with cow's milk, with Barsam, with a very skilled tongue, with the words of the Manthra (with the Avestan formulas) and with the deed (act which [is] in the midst of the Yasna), with the oblation (that is, with an oblation produced from water) and with the truly-spoken words.

Whosoever among the existing ones in this manner are best in Yasna-sacrifice unto the Lord that has Great Knowledge (that is, they make abundant sacrifices for the sake of Ormazd), He who knows [lit. the Knower] their righteousness whatsoever [it be] (that is, Ormazd knows grace for [their] righteousness whatsoever [it be]); those males and those females combined I propitiate (that is, the Archangels of male and female forms).

[. . .]

16

Persian. On account of his brightness and purity, I venerate the help of the Sun, with the audible Yasna-sacrifice (with the audible Yasna-sacrifice through the mouths of the Dasturs). I venerate the brilliant, immortal, pure, swift-horsed Sun with oblations, with the Hom plant, with cow's milk, with Barsam, with a more than wise tongue, with the words of the Manthra (that is, Avestan words) with the deed (the act which is in the [performance of] the Yasna sacrifice), with the oblation (that is, the oblation extracted from water), and with the utterance of true speech.

Whosoever among the existing ones are good in Yasna-sacrifice unto Ormazd (that is, who make more sacrifices for Ormazd) he is the knower of [their] merit (that is, Ormazd knows the reward of [their] merit). I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

[Version of the Pazand.] Ormazd the lord . . . So be it.

16

Gujarati. I praise him for his (that is, the Sun's) purity and brilliance with the audible Yasna-sacrifice [performed by] (the Dastur of the Religion). [I praise] the immortal, pure, swift-

śāhebnē Home karī jivāme karī ane Barsame karī ane dānā jobāne karī ane (Avaštānā) kalāme karī ane nek kalām karve karī ane jore karī ane rāst bolve karī ārādhū.

ke e raveše bījā (Ijado) kartā Ijaśne Dādār Hormajdnī bulandtar ane behetar che ke nekithī harjagomā Hormajd khabar āpeche (iāne savābno badlo Dādār Hormajd jāñec ane āpec). narm suratnā ane mādānā suratnā (Fareštāvonā) anjumanne ārādhū.

[Version of the Pazand.] *e Hormajd śāhebnē admīo ane admīonī jātnī ane tamām jātnī vardhīno karnār tamām Dinnā śarik bhālā lokone ane hū je bhālī Mājdiāšnī Dinno cheu te mahane (Dinnī) khabar tathā beśak begūmānī ane ūštavārī ane nekī pohocādo ane ehej raveše thāo (jemke me doā kidhī).*

17

Avesta. *yasnemca . . . afrinami Hvarə.xšaetahe aməšahe raēvahe aurvaṭ.aspahe.*

17

Pahlavi. *yazišn . . . afrinam val¹ X²aršēt² i³ amark rāyō-mand arvadašp.*

17

Sanskrit. *ijisnim ca . . . asirvadayāmi Sūryaya tejasvine amarāya śuddhimate vegavadasvāya.*

17

Persian. *dūai yazišn . . . Xuršēd nūrmand bēmarag xališ tez asp rā.*

17

Gujarati. *ijaśne . . . dova karū Khuršēd bēmarag safai bharela tej ghodānā khāvandne.*

horsed Sun, with oblations. I praise the immortal, pure, swift-horsed Sun, with Hom, with cow's milk, with Barsam, with a wise tongue, with the (Avestan) formulas and with good formulas, and with oblations and with true speech.

The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels), that Ormazd through goodness gives intelligence everywhere (that is, Ormazd knows and gives the reward of merit). I praise the assembly of the (Angels) of male forms and of female forms.

[Version of the Pazand.] O Lord, Ormazd! the creator of man and mankind, and of all species, thou increaser, give knowledge (of the Religion), freedom from doubt, steadfastness, and goodness unto all good followers of the Religion and unto me who am of the good Mazdayasnian Religion. So be it, (as I bless).

17

Avesta. I bless the sacrifice . . . of the immortal, radiant, swift-horsed Sun.

17

Pahlavi. I bless the sacrifice . . . for the immortal, radiant, swift-horsed Sun.

17

Sanskrit. I bless the sacrifice . . . for the brilliant, immortal, bright, swift-horsed Sun.

17

Persian. The blessing of the sacrifice . . . [be] upon the brilliant, immortal, pure, swift-horsed Sun.

17

Gujarati. I bless the sacrifice . . . unto the immortal, pure Sun, the lord of swift horse.

18

Avesta. *Ahurāniš Ahurahe vahištābyō zaodrābyō sraštābyō dahmo.pairinharštābyō zaodrābyō ahmāi ražšča . . . yaḍā afrināmi. hazarām . . . bəvare bəšazanəm. jasa mē avashe Mazda . . . Zrvānahe Darəyō.X^aadātahe. [Pazand.] kərbā muzd . . . yaḍā afrināmi.*

18

Pahlavi. *Ahurānāe¹ Ahurāe² pavan zak i³ pahlum zōhr⁴ (i⁵ tōrāān) pavan zak i⁶ nēwak⁷ zōhr⁸ pavan⁹ zak i¹⁰ dahmān¹¹ nikūrit¹² zōhr¹³ (āt¹⁴ mavan¹⁵ dahmān¹⁶ pālūt¹⁷ yemalelūnēt¹⁸). mavan tān am yehvūnāt . . . bēn denā afrin. hazār bār . . . bēvar bēšazišn. barā yehamtūn tān ō ayāwārīh i lī Ōhrmasd . . . Zamān i Derang X^aatā. karpak mīzd . . . čigōn afrin vabi-dūnam.*

18

Sanskrit. [The sentence beginning with *Ahurāniš* does not occur in the Sanskrit version.] *asmākaṁ buddhayaḥ . . . yathā āśīrvādayāmi. sahasraṁ . . . daśasahasraṁ ārogyatānām. ehi me sahāyatāyāi Mahājñānin . . . Samayo Dirgharājā. [. . .] . . . yathā āśīrvādayāmi.*

18

Persian. *Xudāi Xudāi bah bartar sūr gāvān u nek sūr bah ān nek mard xūb muḥāfazat kardah (dādah). mārā nūr . . . canāncih afrin mīkunam. hazār . . . dah hazār tandurustī rā. baras marā bayārī ay Hormazd . . . Zamān Dēr Xudā. barāy muzd kirfah . . . canāncih afrin mīkunam.*

18

Gujarati. *e sāhebonā Šāheb buland jore karī nek jore karī ane nek negāhā kīdhele jore karī Tune ārādhū. khāleṣtī hamune . . .*

18

Avesta. [Whoso sacrifices unto] the Ahurian waters¹ of Ahura with most excellent oblations, with fairest oblations, with oblations filtered by the pious man, [give] unto that man radiance . . . as I bless. A thousand . . . ten thousand of the healing remedies. Come unto me for help, O Mazda! . . . of the Time of Long Duration. [Pazand.] The reward of merit . . . as I bless.

18

Pahlavi. Unto the Ahurian waters of Ahura with the best oblations (of the cow), with the good oblations, with the oblations beheld by the good man. (There is some one who says 'filtered by the good man'). Unto you be courage . . . in this blessing. A thousand times . . . ten thousand of the healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. The reward of merit . . . as I offer my blessing.

18

Sanskrit. [The sentence beginning with *Ahurāmis* does not occur in the Sanskrit version.]

Unto us [be] brightness . . . as I bless. A thousand . . . ten thousand remedies. Come to me for help, Thou who hast Great Knowledge . . . unto the Period, the King of Long Duration. [. . .] . . . as I bless.

18

Persian. [I venerate] the Lord of lords with better oblations of the cow, with good oblations that are well-guarded (seen) by the good man. [Give] unto me brightness . . . as I offer my blessing. For a thousand . . . ten thousand healing remedies. Come unto me for help, O Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I offer my blessing.

18

Gujarati. O Lord of lords! I praise Thee with the great oblation, with the good oblation, and with the well-beheld obla-

*jem mē doā kidhi. hajārganī . . . dašhasārganī tandarustī.
pohoc mārī iyārie e dānā Hormajd . . . Der Khudā Jamāno.
šavābnā badlāne . . . jemke mē doā kidhi.*

19

Pazand and Avesta. *roz nek nām roz pāk nām roz mubārak
(falq) māhe mubārak (falq) gāhe (falq) namās i dādār i gehq
dāmq. xšnaodra . . . staomi ašem.*

*gurz x^oreh awazāyāt X^oaršēt i amarg i rayōmand i aurvandasp
amāwand pērōžgar amāwandī pērōžgarī. dāt Dīn vahā Māzda-
yasna āgāhī rawāzī vāfrīngānī bāt haft kašwar samī. edun bāt.
man āno āwāyat šudan.*

*Dādār i gehq Dīn i Māzdayasnī Dāt i Zarduštrī. nāmasē tē
ašāum savište Arədvī Sure Anāhite ašaone.*

nāmō Urvaire varuhi Mazda. Dāte ašaone.

Hvarā.xšaētəm amāšəm raēm aurvaī. aspəm yazamaide.

X^oaršēt amarg rayōmand aurvandasp be rasāt.

19

Pahlavi. *yūm¹ (nāmān) u bīlā² (nāmān) u³ gās (nāmān).
namās yedrūnam zak i Lak Dātār (aēy⁴ pētāk vabidūntak gēnīh u
datak nēwakīh). šnāyēnītārīh . . . ahrākīh īsam.*

*buzurgīh u rōšnīh awzūn⁵ yehvūnāt⁶ X^oaršēt amark rayōmand
arvadasp⁷ X^oaršēt⁸ amāvand u pērōžkar atī (buzurgīh⁹ valā¹⁰
awzūn yehvūnāt). amāvandīh¹¹ u¹² pērōžkarīh¹³ u dāt Dēn¹⁴ i¹⁵
šapīr Māzdayasn¹⁶ rā. ākāsīh¹⁷ u¹⁸ rawākīh¹⁹ goāfrīngānīh²⁰*

tion. [Give] unto us purity . . . as I blessed. [May there be] a thousandfold . . . ten thousandfold healing remedies. Come for my help, O wise Ormazd! . . . of Time, the Lord of Long Duration. For the reward of merit . . . as I blessed.

19

Pazand and Avesta. Homage unto the creator of the creatures of the world, on the day (N or M) of good name, of holy name, of auspicious name, of the month (N or M) of auspicious name, of the period (N or M) of the day. Propitiation . . . I praise righteousness.

May there be an increase in the lustre and glory of the immortal, radiant, swift-horsed Sun, the courageous, victorious in courage and victory. May the knowledge, promulgation, and glory of the good Mazdayasnian Law and Religion be in the seven regions of the earth. So be it. I must go thither [*i. e.* the next world].

[Homage] unto the Creator of the world, unto the Mazdayasnian Religion, the Law of Zartusht. Homage unto thee! O righteous Ardivisura Anahita, most profitable, thou righteous one.

Homage unto thee, good Tree, thou righteous one, created by Ormazd!

We sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may reach the immortal, radiant, swift-horsed Sun.

19

Pahlavi. Day N or M, month N or M, and the period of day N or M. I bring homage unto you, O Creator (that is, Creator of the world and giver of goodness). Propitiation . . . I propitiate righteousness.

May the greatness and light of the immortal, radiant, swift-horsed Sun increase. The Sun is courageous and victorious (may his greatness increase). May the courage and victory and justice

*yehvūnāt. bēn haft kišvar zamāk ztōn yehvūnāt. li rā tamō
apāyēt vazlūntan.*

*(namāz²¹) Dātār (aēy datak pētāiš) gētīh rā.²² (namāz²³) Dēn
i²⁴ Mazdayasn²⁵ rā²⁶ mavan²⁷ dāt Zaratušt²⁸ aīt. namāz ō lak
ahrav²⁹ sūtōmand Ardvīsūr anast ahrav.*

nasīm zak i Urvar šapīr Ōhrmazd dāt i³⁰ ahrav rā.

X^oaršēt³¹ amark rāyōmand arvadasp³² izām.

X^oaršēt³³ amark rāyōmand arvadasp³⁴ barā yehamtūnāt.

19

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

19

Persian. [The paragraph does not occur in the Persian version.]

19

Gujarati. [. . .] *dunīānī khalaknā pedā karnār Dādārne namūc.
khuśhāl karūc Hormajdne . . . tārif karū rāstīnī.*

*Khuršed bemarag khaleš tej ghodāno šaheb hematdār ane fateh-
mandnī bulandī ane nur jiādā thāo ane behetar Mājdiāsnī Dīno
inšāf ane hemat ane fatehmandī jiādā thāo ane ehej raveše
hafta kešvar jamīnmā (Dīnnī) khabar tatha (Dīnnū) jāri thāvū
tathā masahurī thāo. mahne te jago (iāne te jehānmā) javu šajā-
vār che.*

*ane jehānno pedā karnār Dādārne ane Mājdiāsnī Dīn je Jar-
toštne āpī che tehnā inšāfne ane tūn pak faedānī cāhānār āsone
nomāj karūc.*

ane Hormajdnā pedā kidhelā behetar Urvarone nomāj karūc.

[. . .]

of the good Mazdayasnian Religion [increase]. May its knowledge and propagation and fame increase. So be it in all the seven regions. I needs must go there [*i. e.* to the next world].

(Homage) unto the creator (that is, the giver of creation) of the world. (Homage) unto the Mazdayasnian Religion, which is the Law of Zartusht. Homage unto thee, O righteous Ardivisur Anahita, full of gain, thou righteous one!

Homage unto thee, O Tree, good, righteous, created by Ormazd!

I sacrifice unto the immortal, radiant, swift-horsed Sun.

[Hither] may come the immortal, radiant, swift-horsed Sun.

19

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

19

Persian. [The paragraph does not occur in the Persian version.]

19

Gujarati. [. . .] I do homage unto the creator of the creatures of the world. I propitiate . . . I praise truth.

May the greatness and glory of the immortal, pure, swift-horsed Sun, the brave, victorious, [increase]; and may the justice and valor and victory of the excellent Mazdayasnian Religion increase, and likewise may there be the knowledge (of the Religion) and continuation (of the Religion) and fame (of the Religion) in the seven regions of the earth. It befits me to go to that place (that is, into that world).

And I do homage unto the Creator, the maker of the universe, and unto the justice of the Mazdayasnian Religion, which [Ormazd] has given to Zartusht, and I do homage unto thee [Ardivisur] the holy, the well-wisher, the righteous one.

And I do homage unto the excellent Trees, created by Ormazd.
[. . .]

2. Mihr Nyaish

AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyaish is missing.]

O

Avesta. [The passage does not occur in the Avestan text.]

O

Pazand. *pa nam i Yazda. Hormazd i X^aadāe i awazūnī
gurz x^aarahe awazāyāt. Mihr i frāgoyōt i dāwar i rāst bē rasāt.
əž hamā gunāh . . . pa patit hōm.*

O

Pahlavi. *pavan¹ šēm i Yazdān Ōhrmazd X^aatā² awzūnik.
buzurgih³ u rōšnīh⁴ Mihr frāx^agōyōt⁵ databar⁶ i⁷ rāst⁸ awzūn
yehvūnāt. min hamāk vinās . . . pavan patēt havām.*

O

Persian. [The passage does not occur in the Persian version.]

O

Gujarati. *(šaru karūc) Iajdā dānā sāheb pote potānī mele pedā
thāelo vardhāno karnār che tehenā nāme karī. Meher (Ijad) jan-
galno pāsbān che tenī rāst dāvarnī bulandī ane rošnī jīdā thāo
(ane te māhārī madade) pohoco. hū tamām gunāhtā . . . toba
karī pācho farū cheū.*

I-9

Avesta. *nəmasə Te Ahura Mazda . . . jasa me awanhe Mazda.
ašāunəm varuhiš sūrā spəntā Fravašayō yazamaide Miθrəm
vouru.gaoyaoitīm yazamaide.*

2. Mihr Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, PERSIAN, AND GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

o

Avesta. [The passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord increase. [Hither] may come Mihr, the lord of wide pastures, the true judge. Of all sins . . . I repent.

o

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and light of Mihr of wide pastures, the true judge, increase. Of all sins . . . I am penitent.

o

Persian. [The passage does not occur in the Persian version.]

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of the (Angel) Mihr, the true judge, increase (and may he come for my help). From all sins . . . I turn back with repentance.

I-9

Avesta. Homage unto Thee, O Ahura Mazda . . . come to my help, O Mazda. We sacrifice unto the good, helpful, holy Guardian Spirits of the righteous. We sacrifice unto Mithra, the lord of wide pastures.

I-9

Pahlavi. *namāz yedrunam ō Lak Ōhrmazd . . . barā yehamtūn ō ayāwārēh i li Ōhrmazd. ahraavān šapīrān awzārān awzūnikān Fravahr izam. Mitr i frāx'gōyōt izam.*

I-9

Persian. *namāz Turā ay Xudāi Mih Danā . . . baras marā bayārī ay Hormazd. Farohar ašavān vēhān 'azmat dārandagān afzūnyān rā buzurg dāram. Mihr bašandah daštahā rā buzurg dāram.*

I-9

Gujarati. *namūc Tune e Hormajd . . . pohoc māhārī iārie e Hormajd. behetar jīādatinā karnār ašo Faroharone ārādhū. Meher (Ijad) jangalnā pāsbānne ārādhū.*

IO

Avesta. *fravarāne . . . Ahura.īkəšō. [Gah.] Miδrahe vouru.gaoyaoitōiš hazanra.gaošahe baēvara.čəšmanō aoxtō.nāmanō Yazatahe Rāmano X^aāstrahe xšnaodra . . . frasastayaēča. yadā Ahu vairyo . . . vīdvā mraotā.*

IO

Pahlavi. *franāmam . . . Ōhrmazd Dātistān. [Gah.] Mitr¹ frāx'gōyōt² 1000 gōš bēvar čəšm guft šəm Yazat (aēy-aš šəm pavan dēn³ Dēn guft yekavīmānēt⁴) Rāmišn X^aarūm (ae⁴ Rāmišn X^aarūm dēn⁵ aēy sak⁶ Mēnūk mavan⁷ anšutā⁸ pavan x^aarišn⁹ mičak xavūtūnēt pavan rās i¹⁰ val¹¹). pavan šnāyēnūtārēh . . . frāč afrinakānēh. čīgōn Ahu kāmāk . . . dānišnik yemale-lūnam.*

1-9

Pahlavi. I bring homage unto Thee, O Ormazd . . . come to my help, O Ormazd. I sacrifice unto the good, efficient, beneficent Guardian Spirits of the righteous. I sacrifice unto Mihr of wide pastures.

1-9

Persian. Homage unto Thee, O Lord Thou Great Wise One! . . . come unto me for help, O Ormazd. I venerate the good, wonderful, increasing Guardian Spirits of the righteous. I venerate Mihr of wide pastures.

1-9

Gujarati. I do homage unto You, O Ormazd . . . come unto me for help, O Ormazd. I praise the excellent, wonderful, beneficent righteous Guardian Spirits. I praise the (Angel) Mihr, the protector in the forest.

10

Avesta. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto Mithra, the lord of wide pastures, who has a thousand ears, who has ten thousand eyes, the Angel who is invoked by name, [and] unto Rama Khvastra. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

10

Pahlavi. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction of Mihr of wide pastures who has a thousand ears, ten thousand eyes, who is the Angel of announced [lit. spoken] name (that is, his name is distinguished [lit. mentioned] in this Religion), [of] Ramishn Khvarum (know that Ramishn Khvarum is that spirit through whom man knows the taste of food in proper way). As is the desire of the Lord . . . I speak with knowledge.

10

Persian. [The passage does not occur in the Persian version.]

10

Gujarati. *bujorgithi padhū . . . Hormajdno Hokam. [Gah.] Meher (Ijad) jangalno pāsbān hajār kān tathā das hajār ākhno sāheb kaheā nāmno Ijad (iāne Dinnā ehenū nām ghanī jagoe kahū che) tehene ane rāmaśnī tathā āsānīno āpnār (Rām Ijad) ne khusāl karvāne vāste . . . maśhur karū. je māsāle Hormajdnā khāeś . . . e raveśe khabar kahūc.*

11

Avesta. *Mīdrəm vouru.gaoyaoitīm yazamaide arš.vāčamhəm . . . jayāurvānhəm. Mīdrəm aiwi.dakhyūm yazamaide. Mīdrəm antarə.dakhyūm yazamaide. Mīdrəm ā.dakhyūm yazamaide. Mīdrəm upairi.dakhyūm yazamaide. Mīdrəm adairi.dakhyūm yazamaide. Mīdrəm pairi.dakhyūm yazamaide. Mīdrəm aipi.dakhyūm yazamaide.*

11

Pahlavi. *Mitr i frāx²gōyōt izam i rāst gōwišn . . . jīgār. Mitr¹ perāmūn² matā izam. Mitr³ andar⁴ matā izam. Mitr⁵ bēn dēnā matā izam. Mitr azpar⁶ matā izam. Mitr adari⁷ matā⁸ izam. Mitr⁹ levīn (kolā¹⁰) matā izam. Mitr¹¹ pas¹² matā izam.*

11

Persian. *Mihr (sardār maḥabbat rā) bāšandah daštahā rā buzurg dāram rāst guftār . . . sūr bah bāsa dārad. Mihr perāmūn šahrhā rā buzurg dāram. Mihr kih dar miyān šahrhā ast*

IO

Persian. [The passage does not occur in the Persian version.]

IO

Gujarati. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the (Angel) Mihr, the protector in the forest, the lord of a thousand ears and ten thousand eyes, the Angel of announced name (that is, his name is mentioned in Religion in many places), and unto the (Angel Ram), the giver of joy and comfort. As is the desire of Ormazd . . . so I announce.

II

Avesta. We sacrifice unto Mithra of wide pastures, whose word is true . . . the ever wakeful. We sacrifice unto Mithra, who is around the country. We sacrifice unto Mithra, who is within the country. We sacrifice unto Mithra, who is in the country. We sacrifice unto Mithra, who is above the country. We sacrifice unto Mithra, who is under the country. We sacrifice unto Mithra, who is before the country. We sacrifice unto Mithra, who is behind the country.

II

Pahlavi. I sacrifice unto Mihr of wide pastures, the truth-speaking . . . and sleepless. I sacrifice unto Mihr, who is round about the country. I sacrifice unto Mihr, who is within the country. I sacrifice unto Mihr, who is in this country. I sacrifice unto Mihr, who is above the country. I sacrifice unto Mihr, who is under the country. I sacrifice unto Mihr, who is before the country. I sacrifice unto Mihr, who is behind the country.

II

Persian. I venerate Mihr (the lord of friendship), the forest-residing, the truth-speaker . . . having strength of arms. I venerate Mihr, who is round about the city. I venerate Mihr, who

urā buzurg dāram. Mihr kih dar in šahr ast urā buzurg dāram. Mihr kih balāi šahr ast urā buzurg dāram. Mihr kih bazir šahrhā mīmānad urā buzurg dāram. kih pēš har šahr ast urā buzurg dāram. Mihr kih pas har šahr ast urā buzurg dāram.

II

Gujarati. Meher (Ijad) jangalnā pāšbāne āradhū rāsti bolnār . . . jorāvar bājuno. Meher (Ijad) šeherne āspās che tehene āradhū. Meher (Ijad) šeherne andar che tehene āradhū. Meher e šehermā che tehene āradhū. Meher šeherne upar che tehene āradhū. Meher šehernā nice che tehene āradhū. Meher šehernī āgal che tehene āradhū. Meher šehernī pachvāde che tehene āradhū (iāne šehernī āgal tathā pachvāde tathā nice tathā upar tathā āspās ane andar che henī šamaj e je āgal pachvāde tathā nice upar Meher Ijad negehebānīno karnār che).

12

Avestā.

*Miθrəm Ahura bərəsanta
aidyaǰan̄ha ašavana
yazamaide.
Strēušča Mānhamča Hvarēča
urvarā paiti Barəsmayā.
Miθrəm višpanəm dahyūnəm
daiiēhu.paitim yazamaide.*

12

*Pahlavi. Miθr x^oatā¹ buland mavan- amark u³ ahraiv aīt⁴
valē rā izam. Star-č⁵ u Māh u X^oaršēt⁶ pavān⁷ sak⁸ i urva-
rān⁹ Barsm.¹⁰ Miθr harvišp¹¹ mataān dehupāt¹² izam.*

12

*Persian. Mihr šāhib buland kih pušidah mīrasad u ašo hast
urā buzurg dāram. Sitarah u Māh u Xuršēd u Ūrvar kih Bar-
sam az ān bastah šudah ast. Mihr kih sardār tamām šahrhā ast
urā buzurg dāram.*

is in the midst of the city. I venerate Mihr, who is in this city. I venerate Mihr, who is above the city. I venerate Mihr, who remains under the cities. I venerate Mihr, who is before every city. I venerate Mihr, who is behind every city.

II

Gujarati. I praise the (Angel) Mihr, the protector in the forest, the speaker of truth . . . the sleepless. I praise the (Angel) Mihr, who is around the city. I praise the (Angel) Mihr, who is within the city. I praise Mihr, who is in this city. I praise Mihr, who is above the city. I praise Mihr, who is under the city. I praise Mihr, who is before the city. I praise Mihr, who is behind the city (that is, the explanation of 'he is before and after, under and above, around and within the city' is this, that the Angel Mihr is the guardian, before and behind, under and above).

I2

Avesta.

We sacrifice unto Mithra and Ahura,
The exalted, imperishable, righteous ones.
And the Stars, the Moon, and the Sun,
By means of trees yielding Baresman.
We sacrifice unto Mithra, the lord
Of all countries.

I2

Pahlavi. I sacrifice unto him, Mihr the lofty lord, who is immortal and righteous. [Unto] the Stars and Moon and Sun through the Barsam of trees. I sacrifice unto Mihr, the sovereign of all countries.

I2

Persian. I venerate Mihr, the great lord, who approaches covertly and who is righteous. [Unto] the Stars and Moon and Sun and the tree from which the Barsam is bound. I praise Mihr, who is the lord of all cities.

12

Gujarati. *ghaṇo buland śāheb bemarg aśo Meher (Ijadne) tathā Śetārā ane Māhātāb and Āftābne ārādhū. (ane) urvarnī Bar-śame karī tamām šeherono pādśāh (iāne pāśbān) Meher (Ijad) ne ārādhū.*

13

Avesta. *ahe raya x^aarənanhača
təm yazāi surunvata Yasna*

*Mīdrəm vouru.gaoyaoitīm zaodrābyō. Mīdrəm vouru.gaoyaoitīm
yazamaide rāma.šayanəm hu.šayanəm Airyābyō daiñhubyō.*

13

Pahlavi. *pavan zak i¹ valō² rāy u gadō i³ Mitr⁴ (aēy-am⁵
rāy u⁶ gadō Mitr ayāwār yehvūnāt⁷) pavan⁸ zak i⁹ nigōšišnō-
mand¹⁰ Yazīšn¹¹ (pavan Dēn¹² Dastabar) Mitr frāx^agōyōt¹³ pavan
zōhr.¹⁴ Mitr¹⁵ frāx^agōyōt¹⁶ izam. (lenō¹⁷ barā yehamīnāt).
rāmišn¹⁸ manišnīh¹⁹ u humānišnīh²⁰ (yehvūnāt²¹) Ērān²² mataān²³
(aēy²⁴ šapīr Dēnān²⁵).*

13

Persian. *bah nūr u rošnī u urā buzurg dāram bah šanīdah
Yazīšn (az zabān Dasturān). bah sūr Mīhr šāhīb šahr ham šāhīb
šahr rā buzurg dāram. rāmišnī ašōi nekī šadi.*

13

Gujarati. *tehenī (iāne Meher Ijadnī) khalest ane nure karī
tehene ārādhū (Dīnnā Dasturothī) Ijaśne śābhline jangalnā pāśbān
Meher (Ijadne). jore karī jangalnā pāśbān Meher (Ijad) ne*

12

Gujarati. I praise the (Angel) Mihr, the very great lord, immortal, [and] righteous, and [I give praise] unto the Stars and Moon and Sun. (And) I praise the (Angel) Mihr, the king of all cities (that is, the protector) with the Barsam of trees.

13

Avesta.

For his radiance and his glory

Unto him will I sacrifice with audible Yasna-sacrifice, Mithra of wide pastures with oblations. We sacrifice unto Mithra of wide pastures, who gives an abode of joy, and a good abode unto the Aryan countries.

13

Pahlavi. For the radiance and glory of Mihr (that is, may the radiance and glory of Mihr come [lit. be] unto me) [I sacrifice unto] Mihr of wide pastures with oblations through the audible Yasna-sacrifice [performed] (by the Dastur of the Religion). I sacrifice unto Mihr of wide pastures. (May he come unto us). (May there be) a joyful abode and a good abode in the land of Iran (that is, of the good Religion).

13

Persian. For his glory and brightness, I venerate him with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate Mihr, the lord of the city, the lord of all cities, with oblations. [May there be] joy, righteousness, goodness, and happiness.

13

Gujarati. For his (that is, of the Angel Mihr) purity and brightness, I praise him, the (Angel) Mihr, the protector in the forest with the Yasna-sacrifice heard (from the Dasturs of the

arādhū. Irān sehernā (iāne bhalī Dinnā loko) ne rāmasninū rehevū (ane) nekinū rehevū (thāo).

I4

Avesta.

*āča nō jamyāt avan̄he
 āča nō jamyāt ravan̄he
 āča nō jamyāt rafnan̄he
 āča nō jamyāt maršdikāi
 āča nō jamyāt bašsazāi
 āča nō jamyāt varəθraynāi
 āča nō jamyāt havan̄hāi
 āča nō jamyāt ašavastāi
 uyrō aiwiθārō yasnyō
 vahmyō anaiwi.druxtō
 vīspəmāi anuhe astavaite
 Mīdrō yō vouru.gaoyaoitiš.*

I4

Pahlavi. *zak-č¹ i² lenō yehamtūnāt pavan³ ayāwārīh.⁴ zak-č⁵ i⁶ lenō yehamtūnāt rāyōmandīh.⁷ zak-č⁸ i⁹ lenō yehamtūnāt pavan¹⁰ rāmišn. zak-č¹¹ i¹² lenō yehamtūnāt pavan¹³ āmurzišn. zak-č¹⁴ i¹⁵ lenō yehamtūnāt pavan¹⁶ bēšazēntārīh.¹⁷ zak-č¹⁸ i¹⁹ lenō yehamtūnāt pavan²⁰ perōžkarīh. zak-č²¹ i²² lenō yehamtūnāt pavan²³ huax²⁴īh. zak-č²⁵ i²⁶ lenō yehamtūnāt pavan²⁷ ahravīh²⁸ čīr u aparvēž²⁹ yazišnōmand³⁰ u nyāyīšnōmand adružīh (aēy družīh³¹ lūt) harvišp³² patmān³³ ax³⁴ i astōmand³⁴ Mitr frāx³⁵gōyōt.³⁵*

I4

Persian. *āncih marā barasād barāy yārī. āncih marā barasād barāy nūr bakhšī. āncih marā barasād barāy rāmišni dādan āncih marā barasād barāy murād (ya'nī har cih bax^aāham har kas rā bamurād rāmišn bakunānam). āncih kih marā barasād*

Religion). I praise Mihr, the protector in the forest, with oblations. (May there be) a joyful living (and) a good living unto the people of the land of Iran (that is, the people of the good Religion).

14

Avesta.¹

And may he come to us for help,
 And may he come to us for freedom,
 And may he come to us for joy,
 And may he come to us for mercy,
 And may he come to us for healing,
 And may he come to us for victory,
 And may he come to us for well-being,
 And may he come to us for sanctification—
 He, the mighty one, overpowering, worthy of sacrifice,
 Worthy of prayer, the undeceived one
 In all^a the material world—
 Mithra, who [is] the lord of wide pastures.

14

Pahlavi. May he also come to us for help. May he also come to us for radiance. May he also come to us for joy. May he also come to us for forgiveness. May he also come to us for healing. May he also come to us for victory. May he also come to us for good life. May he also come to us for righteousness—he, the valiant one, heroic, full of sacrifice and full of praise, the undeceived one (that is, there is no deceiving [him]), the norm of the whole material world—Mihr, the lord of wide pastures.

14

Persian. May he also come unto me for help. May he also come unto me for the bestowal of glory. May he also come unto me for the giving of joy. May he also come unto me for [the fulfilment of] my desire (that is, [in order that] I may

barāy tandurustī. āncih kih marā barasād barāy firūzī. āncih kih marā barasād barāy nek andēšī. āncih kih marā barasād barāy ašoi ghālīb u zyādah himmati sazāvār buzurg dāštan u sazāvār nyāyiš kardan u hargiz na āzārdan (ya'nī āzār na bāyad dādan) tamām Māh bayastad kih Mihr šāhib dāstahā ast.

14

Gujarati. ane te (Meher Ijad) amone pohoco madadgārīne vāšte. te amone pohoco rojīnī farākhīne vāšte. te amone pohoco rāmašnīne vāšte. te amone pohoco bakhšeš karvāne vāšte. te amone pohoco tandarustīne vāšte. te amone pohoco fatehemandīne vāšte. te amone pohoco nek andēšīne vāšte. te amone pohoco pāk parahejgāronā tārf karvāne vāšte gāleb hematno khāvand (ane gālebo kartāne) ghaṇo gāleb Ijašne (tathā) nīāeš karvāne lāeknā (Meher Ijadne) ājurde nahī karū ane jangalno pāšbān ane tamām dunīāno andājo je Meher (Ijad) che.

15

*Avesta. təm amavantəm Yazatəm
sūrəm dāmōhu sēvištəm
Miθrēm yazāi zaōdrābyō.
təm pairi.jasāi vantača nēmanhača
təm yazāi surunvata Yasna*

Miθrēm vouru.gaoyaoitīm zaōdrābyō. Miθrēm vouru.gaoyaoitīm yazamaide.

*Haomayō gava . . .
arš.uxdaēibyasča vāyēibyō.
yešhe hātqm . . . tāsča tāšča yazamaide.*

cause joy to anybody with [my] desire in whatsoever manner I choose). May he also come unto me for health. May he also come unto me for victory. May he also come unto me for good thinking. May he also come for righteousness—he, the triumphant and more than brave, worthy to revere and worthy to praise, and never to be displeased (that is, he should not be displeased)—all being Moon (!)—Mihr, who is the lord of the desert.

14

Gujarati. And may that (Angel Mihr) come unto us for help. May he come unto us for the increase of daily bread. May he come unto us for joy. May he come unto us for bestowing. May he come unto us for health. May he come unto us for victory. May he come unto us for good thinking. May he come unto us for praising the holy, righteous ones—the lord of overpowering bravery (and) more overpowering (than the overpowering ones); I shall not displease (the Angel Mihr), who is deserving to be revered (and) praised, and [unto] the (Angel) Mihr, who is the protector in the forest and norm of the whole world.

15

Avesta.

With oblations will I sacrifice unto him,
The Angel Mithra, the strong,
Helpful, most beneficent among the creatures.
Him will I approach¹ with love² and homage.
Unto him will I sacrifice with the audible Yasna-sacrifice and oblations.

Mithra, the lord of wide pastures. We sacrifice unto Mithra, the lord of wide pastures.

With milk provided with Haoma . . .
And with rightly spoken words.

Of whomsoever . . . unto both these males and these females we sacrifice.

15

Pahlavi. *zak*¹ *amāvand Yazat awzārōmand*² *dāmān*³ *rā sūt*
*x^oāstār Mitr*⁴ *izam pavan*⁵ *zōhr*⁶. *zak*⁷ *Mitr li rā barā*⁸ *yeham-*
*tūnāt pavan*⁹ *ayāwārīh*¹⁰ *u nyāyišn. pavan zak i*¹¹ *nigōšišnōmand*¹²
*Yazišn*¹³ (*pavan*¹⁴ *Dastabar*¹⁵ *i*¹⁶ *Dēn*¹⁷) *Mitr*¹⁸ *frāx^ogōyōt*¹⁹
*pavan*²⁰ *zōhr*²¹ *Mitr*²² *frāx^ogōyōt*²³ *izam. pavan Hōm bisryā*
. . . zak-č rāst gōwišn. mavan min āitān . . . hanjamanīkān
zakarān u vakadān izam (Amahraspandān).

15

Persian. *ān himmatī Izad 'azmatī xūd sud x^oāstār paidaiš Mihr*
rā buzurg dāram. bah zūr ān Mihr. bar ān bah rasam barāy
šikastān dušmanān u namāz burdan. urā buzurg dāram bah
šanīdah Yazīšn (az zabān Dasturān). bah zūr Mihr (Izad) rā
buzurg dāram bah daraxt Hom bah gāv . . . bah rāst guftār
guftan. kih az hastān . . . anjuman narān u nārīān rā buzurg
dāram (ya'nī nar šūrat u nārī šūrathā Amšāsfandān).

15

Gujarati. *te ghaṇo hematdār ejmatī Ijad khalakne fāedāno*
cāhānār Meher Ijadne (māhāre) jore karī āradhū. (ane) dušma-
none toḍvāne vāšte ane nomāj karvāne vāšte tehene pohocū. ane
tehene āradhū (Dinnā Dasturothī) Ijašne śabhlīne jangalnā pāsbān
Meher Ijadne. jore karīne jangalnā pāsbān Meher (Ijadne) āradhū
Home karī jīvāme karī . . . ane rāst bolve karī āradhū. ke e
raveše bijā (Ijado) kartā Ijašne dādār Hormajdnī bulandtar ane
behetar che . . . narnī suratnā ane mādanī suratnā (Fareštāvona)
anjumanne āradhū.

15

Pahlavi. I sacrifice with oblations unto the strong, resourceful Angel Mihr, [who is] the wisher [lit. intercessor] for gain on behalf of the creatures. May that Mihr come unto me for help and praise. [I sacrifice] unto Mihr of wide pastures, through the audible Yasna-sacrifice [performed] (by the Dastur of Religion). I sacrifice unto Mihr of wide pastures with oblations. With Hom, with meat . . . as also with the true speech. Whosoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

15

Persian. I venerate that brave Angel Mihr, the wonderful, himself the intercessor of gain unto the creation. [I venerate] Mihr with oblations. I approach him in order to defeat the enemies and offer praise. I venerate him through the Yasna-sacrifice [performed] (by the tongues of the Dasturs). I venerate the (Angel) Mihr with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

15

Gujarati. I praise with (my) oblations that very brave, wonderful Angel Mihr, who is the wisher of profit unto the creation. And I approach him in order to rout the enemies and offer homage. And I praise the Angel Mihr, the protector of the forest, with the Yasna-sacrifice heard (from the Dasturs of the Religion). I praise the (Angel) Mihr, the protector in the forest, with oblations, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the (Angels) of male forms and of female forms.

3. Mah Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

○

Avesta. [The introductory passage does not occur in the Avestan text.]

○

Pazand. *pa nam i Yazdā. Hormazd i X'adāe i awazūn gurz x'arahe awazāyāt. Māh bōxtār Māh Izad bē rasāt. əž hamā gunāh . . . pa patit hōm.*

○

Pahlavi. *pavan¹ šēm i Yazdān Ōhrmazd X'atā awzūnik. buzurgih u rōšnīh i Māh bōxtār awzūn yehvūnāt u zak Māh Yazat barā ayāwārīh i lenā barā yehamtūnāt. min hamāk vinās . . . pavan patēt havōm.*

○

Sanskrit. [. . .] *samastebhyaḥ pāpēbhyaḥ . . . paścātāptena asmi.*

○

Persian. *bah nām Izad. Hormazd Xudāi ruz afsūn buzurgī u rōšnī dar afsāyišn bād. Māh xāliṣ baxšandah rūzi kih Māh Izad barasād. az tamām gunāh . . . bah patit hastam.*

○

Gujarati. (*śaru karūc*) *Iajdā dānā Śāheb pote potānī mele peda thāelo varadhīno karnār che tenā nāme karī. bulandī ane roṣnī Māhā bokhtārni jīādā thāo (ane te māhārī madade) pohoco. hū tamām gunāhthī . . . tobā karī pācho farū cheū.*

3. Mah Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,
PERSIAN, AND GUJARATI VERSIONS

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come the purifier Moon, the Angel Moon. Of all sins . . . I repent.

o

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and splendor of the purifier Moon increase, and may that Angel Moon come for our help! Of all sins . . . I am penitent.

o

Sanskrit. [. . .] Of all sins . . . I am penitent.

o

Persian. In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase! [Hither] may come the Angel Moon, the pure, giver of daily bread. Of all sins . . . I am penitent.

o

Gujarati. (I begin) in the name of God, the wise Lord, self-created, increaser. May the greatness and splendor of the purifier Moon increase (and) may he come (for my help)! From all sins . . . I turn back with repentance.

I

Avesta. *nəmō Ahurāi Mazdāi. nəmō Aməšašibyo Spəntašibyo. nəmō Mānshāi Gao.čīθrāi. nəmō paiti.ditāi. nəmō paiti.diti.*

I

Pahlavi. *namāz¹ o² Ōhrmasd (X^oatāe³). namāz⁴ o⁵ Amahraspandān.⁶ namāz⁷ o⁸ Māh i⁹ gōspand¹⁰ tōxmāk.¹¹ (ae¹² gōspand¹³ tōxmākīh¹⁴ an¹⁵ azy¹⁶ Vahuman¹⁷ u¹⁸ Māh u¹⁹ Gōšurun²⁰ kolā 3 gōspand²¹ tōxmāk²² havōd.²³ zak²⁴ i²⁵ mavan²⁶ Vahuman mēnūk i²⁷ avēnāk²⁸ u²⁹ agriftār. u³⁰ min Vahuman barā Māh tāšēt³¹ yekavīmūnēt³² pavan³³ vēnākīh³⁴ u³⁵ agriftārīh.³⁶ u³⁷ min Māh barā³⁸ Gōšurun³⁹ tāšēt yekavīmūnēt⁴⁰ pavan vēnākīh⁴¹ u griftārīh.⁴² u⁴³ hamā⁴⁴ denō⁴⁵ dām u⁴⁶ dahišn rayīnišn⁴⁷ pavan⁴⁸ gōspanā⁴⁹ tōxmākīh.⁵⁰ u⁵¹ gadō⁵² i⁵³ tōrān⁵⁴ u⁵⁵ tōxmāk⁵⁶ gōspandān⁵⁷ barā⁵⁸ Māh pāyak yekavīmūnēt⁵⁹). namāz⁶⁰ pavan apar⁶¹ vēnišnīh u⁶² namāz pavan apar nikirišnīh⁶³ (ae⁶⁴ amat⁶⁵ nikiram⁶⁶ af-at⁶⁷ xaditūnam⁶⁸ at⁶⁹ barā mekadrunam⁷⁰ af-at namāz⁷¹ yedrunam).*

I

Sanskrit. *namaḥ Svāmine Mahājñānīne (Ahurmajdaya). namo Amarebhyo Gurutarebhyah (Amišāspantebhyah). namaḥ Candrāya paśubijāya. (asya paśubijatā evaṁ yat Gvahmanaś Candraśca Gorūpaṁ ca trayo 'pi paśubijāni santi. Gvahmanaḥ śūnyamūrtiḥ adṛśyo agrāhyaśca. Gvahmanācca Candro ghaṭitah asti dṛśyatayā agrāhyatayā ca. Candrācca Gorūpaṁ ghaṭitam asti dṛśyatayā grāhyatayā ca. samagrā iyaṁ sṛṣṭer dātēśca pravṛtīḥ paśubijatayā. śriśca gavām paśūnām Candrapadena asti). namaḥ uparidarśanatayā. namaḥ upari nirikṣanatayā (kila paśyāmas tvām nirikṣayamah. pratikurmah tvām namas kurmahe ca).*

I

Avesta. Homage unto Ahura Mazda. Homage unto the Archangels. Homage unto the Moon that has the seed of the Bull. Homage [unto the Moon] when looked at. Homage with the look.

I

Pahlavi. Homage unto Ormazd, (the Lord). Homage unto the Archangels. Homage unto the Moon that has the seed of cattle. (Know that its having the seed of cattle is this, that Bahman, the Moon, and Gosh, all three are of the seeds of cattle. Bahman [is] the invisible and intangible spirit. And from Bahman is formed the Moon, the visible and intangible [lit. with visibility and intangibility]. And from the Moon is formed Gosh, the visible and tangible [lit. with visibility and tangibility]. And the continuity of this entire animate and inanimate creation is through the medium of its seed-possessing nature of cattle. And the glory of Bull and the seed of cattle rest at the Lunar Mansion). Homage unto [thy] on-looking, and homage with [my] upward look (that is, when I look at thee, I see thee, I accept thee, [and] I do homage unto thee).

I

Sanskrit. Homage unto the Lord that has Great Knowledge (Ormazd). Homage unto the more than Venerable Immortal Ones (Archangels). Homage unto the Moon, having the seed of cattle. (His having the seed of cattle is in this manner that Bahman and the Moon and the form of the Bull, all three are [possessed of] the seeds of cattle. Bahman [is] formless, invisible, and intangible. From Bahman is made the Moon, the visible, yet intangible [lit. with visibility and intangibility]. From the Moon is made the form of the Bull, visible as well as tangible [lit. with visibility and tangibility]. The whole continuity of creation and distribution is through the instrumentality of the seed of cattle. The glory of herds and flocks of cattle is through the Lunar Mansion). Homage with our upward look. Homage with our gaze upward (that is, we see thee, we gaze at thee. We acknowledge thee and do homage unto thee).

I

Persian. *namāz Šahib mihtar dānā (ya'nī Hormazd rā). namāz bemarg u buzurgtar Amšāsfandān rā. namāz Māh gūsfand tuxm rā. (incanīn kih Bahman u Māh u Goš īn har sih gūsfand tuxm hast. bah Bahman ghaibī kih didah na šavad u girafteh na šavad u az Bahman Māh rā paidā kardah ast kih didah šavad u girafteh na šavad u az Māh gūsfand paidā kardah ast kih didah šavad u girafteh ham šavad. tamām kārubar īn jahān rā ravāj dadan bah gūsfand tuxm. u nūr u xāliši gav u gūsfandān bah Māh Payah dāstah ast.) namāz kih az bālā mibīnad. u namāz kih mibīnam (u az bālā qabul mikunī turā namāz kunam).*

I

Gujarati. *namūc Hormajdne. namūc Amšāspandone. ane namūc Māhātāb gošpand tokhmīne. (gošpand tokhmī tehene keheche je Beheman Amšāspand tathā Māhā Ijad tathā Goš Ijad e tarande Fareštān kalab gošpand tokhmī kahiche šā vāšte je gāu gošpandnū tokham ane nur rošn Māhā Pae Behēstathī che). ane namūc tū uparthī dekkech tehene. ane namūc hū nicethī tune dekhūc tehene.*

2

Avesta. *xšnaoθra Ahurahe Mazdā . . . staomi ašəm. fravarāne Ahura.θkaēšō. [Gah.] Mānhahe Gao.čidrahe. Gēušča aēvō.dātayā. gēušča pouru.sarēdayā xšnaoθra . . . frasastayaēča. yadā Aku vairyo . . . vidvā mraotu.*

I

Persian. Homage unto the Lord who is the more than great, wise one (that is, unto Ormazd). Homage unto the immortal and more than venerable Archangels. Homage unto the Moon, having the seed of cattle. (In this wise that Bahman and the Moon and Gosh, all the three are [possessed of] the seed of cattle. Unto Bahman [is] invisibleness, who cannot be seen and cannot be felt, and from Bahman is created the Moon, that can be seen and not felt, and from the Moon are created the cattle that can be seen and likewise be felt. The giving of currency to the entire transaction of this world is through the seed of cattle. The splendor and purity of cattle and kine are held at the Lunar Mansion). Homage when thou lookest from above. And homage when I look [at thee] (and [since] thou acceptest from above, I do homage unto thee).

I

Gujarati. I venerate Ormazd. I venerate the Archangels. And I venerate the Moon that has the seed of cattle. (Its having the seed of cattle is this, that the Archangel Bahman and the Angel Mah and the Angel Gosh—the epithet of all these three Angels is ‘having the seed of cattle’ for the reason that the seed of the kine and cattle and [their] glory and light are through the Paradise of the Lunar Mansion). And I venerate thee, who lookest from above. And I venerate thee, whom I look at from below.

2

Avesta. Propitiation unto Ahura Mazda. . . . I praise righteousness. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Propitiation . . . glorification unto the Moon that has the seed of the Bull. Unto the sole-created Bull. Unto the Bull of many species. As [he is] the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

2

Pahlavi. *šnāyēnītārīh i Ōhrmazd . . . stāyēm ahrākīh. franāmam . . . Ōhrmazd Datistān. [Gāh.] Māh¹ i² gōspand tōxmāk.³ Tōrā⁴ i⁵ ēvakdat.⁶ u⁷ gōspand⁸ i⁹ pur sartak.¹⁰ šnāyēnītārīh . . . frāč afrīnakānīh . . . čīgōn Ahu kāmāk . . . dāniš-nīk yemalelānam.*

2

Sanskrit. [The Sanskrit version omits the paragraph.]

2

Persian. [The Persian version omits the paragraph.]

2

Gujarati. *khushāl karūc Hormajdne . . . ane tārif karū rāstīnī. bujoragīthī padhū . . . Hormajdno Hokam. [Gāh.] Māhātāb gošpand tokhmīne ane Gāvīdādne ane tamām jātnā gošpandone khushāl karvāne vāste . . . mašhur karū. je māsāle Hormajdnī khāeš . . . e raveše khabar kahūc.*

3

Avesta. *nəmə Ahurāi . . . nəmə paiti.diti.*

3

Pahlavi. *namāz ō Ōhrmazd . . . namāz pavan apar nikīrīšnīh.*

3

Sanskrit. *namaḥ Svāmine Mahājñānīne . . . namaḥ upari nirīkṣaṇatayā.*

3

Persian. *namāz Ṣaḥīb mihtar dānā . . . namāz kih mabīnam.*

2

Pahlavi. [May there be] propitiation unto Ormazd. . . . I praise righteousness. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] For the propitiation . . . benediction [of the] Moon that has the seed of cattle. [Unto the] sole-created Bull. And [unto the] cattle of every species. As is the desire of the Lord . . . I speak with knowledge.

2

Sanskrit. [The Sanskrit version omits the paragraph.]

2

Persian. [The Persian version omits the paragraph.]

2

Gujarati. I propitiate Ormazd . . . and I praise rectitude. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] For the propitiation . . . I celebrate unto the Moon that has the seed of cattle, unto Gavyodad and unto the cattle of all species. As is the desire of Ormazd . . . so I announce.

3

Avesta. Homage unto Ahura Mazda. . . . Homage with the look.

3

Pahlavi. Homage unto Ormazd. . . . Homage with [our] upward look.

3

Sanskrit. Homage unto the Lord that has Great Knowledge. . . . Homage with our gaze upward.

3

Persian. Homage unto the Lord, who is the more than great, wise one. . . . And homage when I look [at thee].

3

Gujarati. *namūc Hormajdne . . . hū nicethi tune dekhūc tehene.*

4

Avesta. *kaṭ Mā uxšeyiti. kaṭ Mā nərəfsaiti. pañca.dasa Mā uxšeyiti. pañca.dasa Mā nərəfsaiti. yā hē uxšyastātō tā nərəfsas-tātō. tā nərəfsastātō yā hē uxšyastātasčēt. kē yā Mā uxšeyiti nərəfsaiti Ōwat.*

4

Pahlavi. *čigōn amat¹ Māh vaxšēt. čigōn² amat³ Māh nirfšēt. 15⁴ amat⁵ Māh vaxšēt. 15⁶ amat⁷ Māh nirfšēt.⁸ (15⁹ yūm min gētikān¹⁰ kār u¹¹ karpak mekadrunēt¹² u¹³ min mēnūkān¹⁴ mizd u¹⁵ pātdahišn¹⁶ u¹⁷ 15 yūm val¹⁸ mēnūkān kār u¹⁹ karpak²⁰ apaspārēt²¹ val²² gētikān mizd u²³ pātdahišn. nēwakih Māh i²⁴ pērōžkar²⁵ min 1 vad 15²⁶ yūm²⁷ min²⁸ mēnūkān nēwakih u frāx²⁹ih³⁰ mekadrunēt³¹ u³² min 15³³ vad bundakih³⁴ i^{35a} 30 yūm pavan gētikān³⁶ xelkūnēt.³⁷ u³⁸ min zak³⁹ 1⁴⁰ yūm amat⁴¹ nōk barā⁴² awstān pavan Māh yehvūnēt⁴³ vad bundakih i⁴⁴ 30 yūm rōšnīh⁴⁵ u⁴⁶ nēwakih min mēnūkān mekadrunēt⁴⁷ u⁴⁸ val gētikān⁴⁹ apaspārēt mizd u⁵⁰ pātdahišn⁵¹). amat⁵² valō⁵³ vaxšēt⁵⁴ ēstišnīh⁵⁵ (mavan Māh) valōšān⁵⁶ nirfšišn ēstišnīh⁵⁷ (mavan⁵⁸ apāxtariē⁵⁹ havōd⁶⁰ aēy⁶¹ pavan ēstišnīh⁶² apātaxša⁶³ yehvūnd). amat⁶⁴ valō nirfšišn⁶⁵ ēstišnīh⁶⁶ (mavan⁶⁷ Māh) valōšān vaxšišn⁶⁸ ēstišnīh⁶⁹ (mavan apāxtariē⁷⁰ havōd⁷¹ aēy pavan x⁷²ēškārīh⁷³ tuvānīktar⁷⁴ havōd čigōn Haftorang⁷⁵ u⁷⁶ Vanand u⁷⁷ Satves⁷⁸ u⁷⁹ Tištr⁸⁰). min⁸¹ mavan amat⁸² Māh vaxšēt u nirfšēt⁸³ i⁸⁴ Lak Ōhrmazd.⁸⁵ (af-aš⁸⁶ vičir⁸⁷ pavan⁸⁸ Damdat⁸⁹).*

4

Sanskrit. *katham Candrah pravardhate. katham Candrah kṣayati. pañcadaśa Candrah pravardhate. pañcadaśa Candrah*

3

Gujarati. I venerate Ormazd . . . Whom I look at from below.

4

Avesta. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen days does the Moon wane. As long as [is] her waxing, so long the waning. So long [is] the waning, even as the waxing. Who [is it] through whom the Moon waxes [and] wanes, [other] than Thee?

4

Pahlavi. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does the Moon wane. (Fifteen days it accepts deeds and merit of the earthly beings, and the reward and recompense of the heavenly beings; and fifteen days it consigns the deeds and merit to the heavenly beings, and reward and recompense to the earthly beings. From the first to the fifteenth day the good victorious Moon accepts goodness and abundance from the heavenly beings, and from fifteenth to the completion of thirtieth day it bestows [them] unto the earthly beings. And from the first day, when the new Moon waxes, up to the end of the thirtieth day, it accepts light and goodness from the heavenly beings, and consigns reward and grace to the earthly beings). When it (which is the Moon) waxes, they wane (that are the northern planets, that is, they become [lit. are] non-ruling in their stations). When it wanes (which is the Moon), they wax (that are the northern planets, that is, they become [lit. are] more powerful in their own function; such as Haftorang, Vanant, Satves, and Tishtar). Through whom O Ormazd, does the Moon that is Thine wax and wane? (The decree of this [is] in the Damdad).

4

Sanskrit. How does the Moon wax? How does the Moon wane? Fifteen [days] does the Moon wax. Fifteen [days] does

kṣayati. (pañcadaśadināni pṛthivīcārīnām kāryāni puṇyāni ca pratikaroti paralokinām ca prasādan pañcadaśadināni paralokibhyaśca kāryāni puṇyāni ca sampādayati pṛthivīcārībhyaśca prasādan). yāḥ asya vṛddhīnām sthitayaḥ (kila yāś Candrasya) teṣāṃ avṛddhīnām sthitayaḥ (ye avākhtarīnām pratipāḥ santi yathā Haptoiringa-Vananta-Satauesa-Tistaraprabhrtayaḥ kila sthityā arājāno bhavanti). avṛddhīnām sthitayo yā asya (kila yāś Candrasya) teṣāṃ vṛddhīnām sthitayaḥ (ye avākhtarīnām pratipāḥ santi kila satkāryatayā balavattarā bhavanti). kebhyaḥ yat Candrah pravardhate kṣayati ca. Te Ahuramazda. (asya vicāro Dāmdādēna).

4

Persian. *cūn Māh afzāyad u cūn Māh kāhad. pānsdah Māh afzāyad u pānsdah kāhad. (pānsdah rūz kār u kirfah īn jahān bāšandagān rā qabul kunad u muzd ān jahān rā u pānsdah rūz kār u kirfah ān jahān rā dar Bahīšt sepārad u muzd ān jahān īn jahān bāšandagān rā dar īn jahān baxšad). kih u afzūn mānad (ya'nī Māh) ēšān dar kāstan bamānad (kih muqābil u axtarān kih bad sitāragān hast cūn Haftorang u Vanant sitārah u Satvas u Tištar vaghayrah ya'nī bar āsmān hastand bā bē zūr and). u cūn bakāhad (ya'nī Māh) ēšān dar afzūnī bāšand (kih muqābil u axtarān ast ya'nī bah nēkī zūrmānd bāšand). az kih Māh afzāyad [. . .] ay Hormazd. (byān u dar Dāmdād hast).*

4

Gujarati. *kem Māhātāb vadhec ane kem Māhātāb ghatec. pandar dan Māhātāb vadhec ane pandar dan Māhātāb ghatec. jevāre Māhātābm varadhī thāec tevāre tehenānī (iāne avākhtarī*

the Moon wane. (Fifteen days it [lit. he] accepts the acts and meritorious deeds of the earthly beings, and the grace of the heavenly beings; and fifteen days it causes the acts and meritorious deeds to pass unto the heavenly beings, and the grace unto the earthly beings). Those that are the stages of its waxing (that is, of the Moon) [the same] are the stages of the waning of those (who, like Haftorang, Vanand, Satves, and Tishtar, are opposed to the northern planets; that is, they become non-ruling through their position). The stages which are of its waning (that is, the Moon's) are the stages of waxing on the part of those (who are opposed to the northern planets; that is, they become stronger through good deed). Through whom does the Moon wax and wane? [It is] for Thee, O Ormazd. (Discussion of this [is] in [lit. through] Damdad).

4

Persian. When does the Moon wax (and) when does the Moon wane? Fifteen [days] does the Moon wax (and) fifteen [days] does it wane. (Fifteen days it accepts the acts and meritorious deeds of the inhabitants of this world and the reward of [those of] the next [lit. that] world; and fifteen days it commits the acts and meritorious deeds of this world to Paradise and bestows the reward of the next world on the inhabitants of this world in this world.) When it remains waxing (that is, the Moon), they remain waning (who, like Haftorang, the star Vanant, Satves, Tishtar, and so forth, are adversaries of the northern planets that are the evil stars; that is, they become unruling in heaven). And when it wanes (that is, the Moon) they remain waxing (who are the adversaries of northern planets, that is, they become powerful through righteousness). Through whom does the Moon wax, [. . .] O Ormazd? (Description of it is in Damdad).

4

Gujarati. How does the Moon wax and how does the Moon wane? Fifteen days does the Moon wax and fifteen days does the Moon wane. When there happens the waxing of the Moon,

šetārānī) ghaṭatī thāec. (avākhtari šetārā te ceār che. tenā nām Teštar, Šatues, Vanant ane Haptorang che. e ceāro šetārānī kalab che). jevāre Māhātāb ghaṭato jāec tevāre tehenānī (iāne avākhtari šetārānī) varadhī thāec. e Hormajd taharo Māhātāb šā thakī vadhec ane ghaṭec. (eheno javāb Dāmdād Našakmā che).

5

Avesta. *Mānhəm Gao.čīdram ašavanəm ašahe ratum yaza-
maide. taṭ Mānhəm paiti.vaēnəm. taṭ Mānhəm paiti.vīsəm.
raoxšnəm Mānhəm aiwi.vaēnəm. raoxšnəm Mānhəm aiwi.vīsəm.
hištənti Aməšā Spənta xʷarəno dārayeinti. hištənti Aməšā Spənta
xʷarəno baxšənti zəm paiti Ahura.δātəm.*

5

Pahlavi. *Māh i¹ gōspand² tōxmak³ ahrav i⁴ ahrākih rat
izam⁵. zak⁶ Māh pavan madam⁷ vənīšnīh⁸ zak⁹ Māh pavan
madam¹⁰ patirišnīh.¹¹ rōšnīh¹² i¹³ Māh pavan¹⁴ apar¹⁵ vənīšnīh
rōšnīh¹⁶ i¹⁷ Māh¹⁸ pavan apar¹⁹ patirišnīh.²⁰ yekavimānd²¹ Ama-
hraspandān²² gadā²³ yaxsenund.²⁴ yekavimānd²⁵ Amahraspān-
dān²⁶ gadā xelkūnd²⁷ pavan zamīk²⁸ madam²⁹ Ōhrmazd dāt (hēn
zak³⁰ zamān³¹ amat³² nōk yehvūnet).*

5

Sanskrit. *Candram paśubijam punyātmakam punyagurum
ārādhaye. tayā Candrasya upari nirīkṣaṇatayā tayā Candrasya
upari pratikaraṇatayā dīptimataś Candrasya upari nirīkṣaṇa-
tayā dīptimataś Candrasya upari pratikaraṇatayā. tiṣṭhanti
Amarā Gurutarāḥ śriyaṃ grhṇanti. tiṣṭhanti Amarā Gurutarāḥ*

there happens the waning of them (that is, of the northern stars). (The northern stars are four. Their names are Tishtar, Satves, Vanant, and Haftorang. These four stars have this epithet). When the Moon wanes, there happens the waxing of them (that is, of the northern stars). Through what, O Ormazd, does your Moon wax and wane? (The reply to this is in the Damdad Nask).

5

Avesta. We sacrifice unto the Moon that has the seed of the Bull, the righteous and master of righteousness. Now I look at the Moon. Now I present myself to the Moon. Now I behold the brilliant Moon. I present myself to the brilliant Moon. There stand up the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth created by Ahura.

5

Pahlavi. I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness. [Unto] the Moon with the upward look, the Moon with its acceptance from above. [Unto] the brightness of the Moon with its upward look, the brightness of the Moon with its acceptance from above. There stand the Archangels, they hold the glory. There stand the Archangels, they bestow the glory upon the earth given by Ormazd, (at that time when [the Moon] becomes new).

5

Sanskrit. I propitiate the Moon that has the seed of cattle, which is the soul of righteousness, the master of righteousness. [Homage] through the looking above at the Moon, through the acceptance above of the Moon, through the looking above at the shining Moon, through the acceptance above of the shining Moon. There stand the Immortal, more than Venerable Ones, [and they] lay hold of the glory. There stand the Immortal, more than Venerable Ones (Archangels), [and they] shower the glory upon

(Amišāspintāh) śriyām varṣanti pṛthivyām upari Ahurmajdadat-tāyām (antas tasmin samaye yadā navanavatāro bhavati).

5

Persian. Māh gūsfand tuxm kirfahgar u az kirfah buzurg rā buzurg dāram. vaqti kih Māh az bālā bīnad u vaqti kih Māh qabūl kunad vaqti kih rošan Māh nigirad u vaqti kih rošan Māh qabūl kunad bāšand Amšāsfandān u nūr girand bāšand Amšāsfandān u nūr baxšand bar jahān Hormasd paidā kardah (ān zamān kih nū u nūtar bēd).

5

Gujarati. Mahātāb goṣpand tokhmī aśo aśoie karī bujorag che tehe ne ārādhū. jēvāre Mahātābnū ūparihī jōvū thāec jēvāre Mahātābnū ūparihī kabul karvū thāec jēvāre rošan Candarmāhnū ūparihī jōvū thāec ane rošan Candarmāhnū ūparihī kabul karvū thāec tevāre Amšāspando ūbhā rahine (Mahātābnā) nurne śanghrec ane Amšāspando ūbhā rahi te nurne Hormājdnī pedā kidheli jamīn ūpar bakhšec.

6

Avesta. aat̥ yat̥ Mān̥hēm raoxšne tāpayeiti mišti urvaranām zairi.gaonanām zaramaēm paiti zēmāda uzuxšyeiti. antarə.mān̥hāšca pərənō.mān̥hāšca višaptadvāšca. antarə.mān̥hēm ašavanām ašahe ratūm yazamaide. pərənō.mān̥hēm ašavanām ašahe ratūm yazamaide. višaptadvām ašavanām ašahe ratūm yazamaide.

6

Pahlavi. adīn amat¹ Māh rōšn tāpēt mēšak urvar zarēn² (aēy tar³) (mavan⁴) pavan zarmay pavan⁵ madam⁶ zamīk lālā vaxšēnd⁷. pavan⁸ andarmāh u⁹ purmāh u¹⁰ Višaptas¹¹. andar-

the earth created by Ormazd, (at the very time that it becomes ever more new).

5

Persian. I honor the Moon that has the seed of cattle, the meritorious and great through merit. At the time when the Moon looks from above and at the time when the Moon accepts, at the time when the bright Moon looks and at the time when the bright Moon accepts, there stay the Archangels and seize the light, there stay the Archangels and bestow the light upon the world created by Ormazd, (at the time when it becomes new and more than new).

5

Gujarati. I praise the Moon that has the seed of cattle, the righteous, the great through righteousness. When the Moon's looking from above takes place, when the Moon's accepting from above takes place, and the bright Moon's looking from above takes place, and the bright Moon's accepting from above takes place; then there stand the Archangels and collect the light (of the Moon), and there stand the Archangels and bestow that light on the earth created by Ormazd.

6

Avesta. When the Moon warms with its light, then the golden-colored plants always¹ grow up together from the earth in the spring. [We sacrifice unto] the new-moon days, the full-moon days, and the intervening seventh day. We sacrifice unto the new-moon, the righteous, master of righteousness. We sacrifice unto the full-moon, the righteous, master of righteousness. We sacrifice unto the intervening day, the righteous, master of righteousness.

6

Pahlavi. At the time when the Moon shines bright, ever green (that is, moist) [become] the trees (which) grow up on earth in spring. Unto the new-moon, full-moon, and Vishpataha.

māh i¹² ahrav¹³ ahrākih rat īsam¹⁴ (pañcak¹⁵ i¹⁶ fratum¹⁷ šapīr).
 purmāh¹⁸ ahrav¹⁹ ahrākih²⁰ rat īsam²¹ (pañcak i²³ ditikar²⁴
 šapīr²⁵). Viśaptas²⁶ i²⁷ ahrav²⁸ ahrākih rat īsam²⁹ (pañcak³⁰ i³¹
 sitikar³² šapīr³³).

6

Sanskrit. tato yat Candrah dīptimān tapate sadāiva vanas-
 patayo haritavarnāḥ (kila sārdratarā) vasantamāse upari pṛthivyām
 unmilanti. antarācandro vā (pañcakasya yāḥ prathamasya
 uttamasya) sampūrṇacandro vā (pañcakasya dvitīyasya utta-
 masya) Viśaptatho vā (pañcakasya yāḥ tṛtīyasya uttamasya).
 antarācandram puṇyātmakam puṇyagurum ārādhaye. sampūrṇa-
 candram puṇyātmakam puṇyagurum ārādhaye. Viśaptatham
 puṇyātmakam puṇyagurum ārādhaye.

6

Persian. an zamān kih Māh rošan tābad hamīshah dar u daraxt
 sabs rang bah zamān bahār bar zamān tābad. andarmāh (kih panj
 rūz auwal bihtar) u purmāh (kih panj rūz dīgar bihtar) u Viśaptahtah
 Māh (panj rūz sadīgar bihtar). andarmāh kirfahgar kirfah
 buzurg rā buzurg dāram. purmāh kirfah ravān kirfah buzurg
 rā buzurg dāram. Viśaptahtah kirfah ravān kirfah buzurg rā
 buzurg dāram.

6

Gujarati. ane jēvāre rošan Mahātāb (khub) roṣṇā āpec tevāre
 tamām jāhād hamēse śabaj rangnā (iāne līlā rehec). ane bāhārni
 rutmā andarmāhā (te sud 1 thī te sud 5 laginā Candarmāhāne
 keheche) ane purmāhā (te sud 6 thī sud 10 laginā Candarmāhāne
 keheche) ane Viśapetatha Māhā (te sud 11 thī te sud 15 laginā
 Candarmāhāne keheche) thī jamīn upar (jāhādni) varadhī thāec.
 e jehevo andarmāhā aśo aśoie kari bujarag che tehene ārādhū ane

I sacrifice unto the new-moon, the righteous, master of righteousness (the first five good [days]). I sacrifice unto the full-moon, the righteous, master of righteousness (the second five good [days]). I sacrifice unto Vishaptatha, the righteous, master of righteousness (the third five good [days]).

6

Sanskrit. At the time when the bright Moon shines, the green-colored (that is, the very moist) trees always unfold on earth in the months of spring. Either the new-moon (that of the first-best five) or the full-moon (of the second-best five) or the Vishaptatha (that of the third-best five). I propitiate the new-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the full-moon that has the soul of righteousness, [which is] the master of righteousness. I propitiate the Vishaptatha that has the soul of righteousness, [which is] the master of righteousness.

6

Persian. At the time when the bright Moon shines, the green plants and trees always grow on earth in the time of spring. The new-moon (that of the first better five days) and the full-moon (that of the second better five days) and Vishaptatha (the third better five days). I honor the full-moon, the meritorious, the great, through merit. I honor the full-moon, of meritorious soul, the great through merit. I honor Vishaptatha of meritorious soul, the great through merit.

6

Gujarati. And when the bright Moon gives (much) brilliance, then all trees always remain of verdant color (that is, green). And in the spring-season from the new-moon (the Moon from the first to the fifth day is so called) and the full-moon (the Moon from the sixth to the tenth day is so called) and the Moon Vishaptatha (the Moon from the eleventh to the fifteenth day is so called)—from [these] there happens an increase of trees on the earth. I praise the full-moon, the righteous, the great through

purmāhā ašo ašoie kari bujarag che tehene ārādhū ane Viśapatatha (Māhā) ašo ašoie kari bujarag che tehene ārādhū.

7

Avesta. *yazāi Mānhem Gao.čīdrēm barēm raēvantēm x^oarə-narəhantēm afnarəhantēm tafnarəhantēm varəcarəhantēm xštā-vantēm ištavantēm yaxštavantēm saokavantēm zairimyāvantēm vohvāvantēm barēm baēšazēm.*

7

Pahlavi. *yezbeṣunam¹ Māh i² gōspand³ tōxmak⁴ bar i⁵ rāyōmand i⁶ gadōmand i⁷ awrōmand (aēy⁸ amat⁹ awr¹⁰ madam¹¹ yātūnēt¹² pavan rās i¹³ valō) i¹⁴ tāpišnōmand¹⁵ (aēy¹⁶ garmak¹⁷) varčōmand¹⁸ (aēy¹⁹ dānāk²⁰) i²¹ xštāōmand²² ištōmand²³ (aēy²⁴ bar i²⁵ gōspandān²⁶ yehabūnēt) i²⁷ ničōdišnōmand²⁸ (kār²⁹ i³⁰ dēnā³¹) sūtōmand (aēy bar i³² mayā³³ urvar³⁴ yehabūnēt³⁵) sabžōmand³⁶ (aēy³⁷ sabž³⁸ vabidūndak³⁹ zamāk⁴⁰ aēy⁴¹ zamāk⁴² tar⁴³ yaxsenunēt⁴⁴) vēh⁴⁵ āpātīh⁴⁶ dātār i⁴⁷ bar i⁴⁸ bēša-zēnūtār⁴⁹ (hamāk⁵⁰ āpātīh i⁵¹ šapīr qal⁵² yehabūnēt⁵³).*

7

Sanskrit. *ārādhaye Candram paśubijam vibhaktāram sud-dhimantam śrīmantam abhṛavantam (kila abhṛāṇi āyānti pra-bhāvena asya) tāpavantam (kila uṣmaguṇayuktam) kriyāvantam (jñānitaram ityarthak) lakṣmīvantam lakṣmīvantam (kila rddheḥ paśūnām dātāram) vicāravantam (kāryanyāyānām) lābhavantam (kila phalapākasya jalavanāspatīnām dātāram) haritavarṇavan-tam (kila pṛthivīm sārdrataram karoti) uttamasaṃyaddhimantam vibhaktāram ārogyatākaram.*

7

Persian. *buzurg dāram Māh gūsfand tuxm baxšandah rayomand xurahmana rā abrmand (ya'nī abr āyand taba'a u) āb*

righteousness. And I praise the full-moon, the righteous, the great through righteousness. I praise (the Moon) Vishaptatha, the righteous, the great through righteousness.

7

Avesta. I will sacrifice unto the Moon that has the seed of the Bull, the bestower, radiant, glorious, possessed of water,¹ possessed of warmth, possessed of knowledge, possessed of wealth, possessed of riches, possessed of discernment, possessed of weal, possessed of verdure, possessed of good,² the bestower, the healing.

7

Pahlavi. I sacrifice unto the Moon that has the seed of cattle, the bestower, full of radiance, full of glory, full of clouds (that is, cloud comes in its proper way through [it]), full of warmth (that is, heat), learned (that is, wise), full of wealth, full of riches (that is, it gives fecundity to cattle), full of skill (in deeds of judgment), full of profit (that is, it gives fruition to water-plants), green (that is, it makes the earth moist, that is, it keeps the earth moist), giver of good prosperity, the bestower, the healer (it does give good prosperity unto all).

7

Sanskrit. I propitiate the Moon that has the seed of cattle, the dispenser, bright, glorious, possessing clouds (that is, clouds come through its lustre), possessing warmth (that is, endowed with the quality of heat), possessing activity (more wise, that is the meaning), possessing riches, possessing fortune (that is, giver of prosperity to [lit. of] cattle), discerning (the laws of duty), possessed of gains (that is, giver of the ripening of fruit unto the water-plants), possessing green color (that is, it makes the earth more moist), possessing excellent affluence, the distributor, the healer.

7

Persian. I honor the Moon that has the seed of cattle, the bestower, the brilliant, the glorious; possessing clouds (that is,

*dārandah (ya'nī garm xāšiat) tadabbar (ya'nī dānātār in m'anī)
nūr dārandah xisānadār (ya'nī nūr gūsfandān rā dahandah)
andēša nek dārandah (kār u 'adl) sūdmand (ya'nī pūr puxtan rā
u āb dahandah daraxtān) sabz rang (ya'nī jahān sar sabz kunad)
nek ganj dārandah u ham baxšandah tandurustī dahandah.*

7

*Gujarati. ane Māhātāb goṣpand tokhmī bakhšeṣno karnār
(rojīnā) hiṣāno āpnār ane khāleṣ ane nurmand ane vādalmānd (te
Māhābokhtārno elkāb che ane em kehche je tamām vādāl je āvec
ane jāec te Māhābokhtārni madadgārīthā che) tathā tābeṣmand
(iāne garam) ane dānā ane jebāi bharelo lakhaṣmīno sāheb ane
nek andeṣāno karnār (insāfnā kāmā) ane fāedemand (jamīnne)
līlī rākhnār neāmatno āpnār rojīno bakhāšnār ane tandarustīno
āpnār che tene ārādhū.*

8

Avesta.

*ahe raya x"arənanəhača
təm yazəi surunvata Yasna
Mānəhm Gao.čidrəm zaodrəbyō.*

Mānəhm Gao.čidrəm ašavanəm ašahe ratəm yazamaide

Haomayō gava . . .

arš.uxdažibyasča vərəžibyo.

yeishe hātəm . . . təščā tāščā yazamaide.

8

Pahlavi. *pavan zak¹ i² valō³ rāy u⁴ gadō i⁵ Māh⁶ (amat-
am⁷ rāy u gadō i⁸ Māh⁹ ayəwār yəhvūnat¹⁰). valō yezbe-
xūnam¹¹ pavan zak i¹² nigōšišnōmand¹³ Yazišn¹⁴ pavan¹⁵ Dēn¹⁶
Dastabar¹⁷ Māh i¹⁸ goṣpand tōxmak. pavan zōhr¹⁹ Māh²⁰ i²¹*

the coming of the clouds is under his control), keeping lustre (that is, the quality of warmth), the deliberate (more wise, that is the meaning), keeping light, the treasurer (that is, giver of glory unto the cattle), keeping good consideration ([in] action and justice), possessing gains (that is, giver of full ripening and water unto the trees), green (that is, it makes the surface of the earth green), keeping good affluence and bestower (of the same), the healer.

7

Gujarati. And I praise the Moon that has the seed of cattle, the bestower, the giver of the portion (of earnings), and pure, and bright, and possessed of clouds (that is the epithet of the Moon, and they say that it is through the help of the Moon that all clouds come and go), and possessed of heat (that is, warm), and wise, and full of honor, lord of fortune, and discriminative (in the acts of justice), possessed of gain, keeping (the earth) green, giver of affluence, bestower of earnings, and healer.

8

Avesta.

For his radiance and his glory

I will sacrifice unto him, the Moon that has the seed of the Bull,

With the audible Yasna-sacrifice and with oblations.

We sacrifice unto the Moon that has the seed of the Bull, the righteous, master of righteousness,

With milk provided with Haoma . . .

And with rightly spoken words.

Of whomsoever among male beings . . . unto both these males and these females we sacrifice.

8

Pahlavi. Owing to his radiance and glory [I sacrifice] unto the Moon (so that the radiance and glory of the Moon may be my help). I sacrifice unto him, the Moon that has the seed of cattle, with the audible Yasna-sacrifice [performed] (by the

*gōspand tōxmak²³ i²³ ahrav i²⁴ ahrākīh²⁵ rat yezbexūnam²⁶
pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min aītān
. . . hanjamanīkān zakarān u vakadān izam (Amahraspandān).*

8

Sanskrit. *asya śuddhayā śriyā ca enam ārādhaye śrūyamāna-
ijisnyā Candram paśubijam (śuddhayā śriyā ca Candrasahāyinyā
śrūyamānaijisnyā gurumukhena). prāṇāis Candram paśubijam
punyātmakam punyagurum ārādhaye Homavṛkṣeṇa gavā . . .
satyoktābhiṣca vāṇābhiḥ. ye vidyamānebhyaḥ . . . samavāyikān
tān [tānsca] tāśca ārādhaye. (kila narastrīakṛtīn Amīśāspintān).*

8

Persian. *bah ray u xurah urā buzurg dāram bah šanīdah
Yazišn. Māh gūsfand tuxm ray u xurah Māh yāri u šanīdah
Yazišn (bah dahān Dasturān). bah xūr Māh gūsfand tuxm kirfah
ravān kirfah buzurg rā buzurg dāram bah daraxt Hom bah gāv
. . . bah rāst guftār guftan. kih az hastān . . . anjuman
narān u nārīān rā buzurg dāram (ya'ni nar šūrat u nārī šūrathā
Amšāsfandān).*

8

Gujarati. [The paragraph does not occur in the Gujarati version.]

9

Avesta. *yasnamča . . . āfrināmi Mānhahe Gao.čidrahe Gəuša
aēvō.datayā gəuša pouru.sarōdayā.*

Dastur of the Religion). I sacrifice unto the Moon that has the seed of cattle, the righteous, master of righteousness, with oblations, with Hom, with meat . . . as also with the true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

8

Sanskrit. Owing to his brightness and glory, I sacrifice unto the Moon that has the seed of cattle, with the audible Yasna-sacrifice (with the brightness and glory which attend upon the Moon, with the audible Yasna-sacrifice through the mouth of the teacher). I sacrifice unto the Moon that has the seed of cattle, of righteous soul, the master of righteousness, with oblations, with the Hom tree, with cow's milk . . . and with the truly-spoken words. Whosoever among the existing ones . . . those males and females combined I propitiate (that is, the Archangels of male and female forms).

8

Persian. On account of his righteousness and purity, I venerate him with audible Yasna-sacrifice,—the brightness and purity and help of the Moon that has the seed of cattle, with the audible Yasna-sacrifice (through the mouths of the Dasturs). I venerate the Moon that has the seed of cattle, of meritorious soul, the great through merit, with oblations, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

8

Gujarati. [The paragraph does not occur in the Gujarati version.]

9

Avesta. I bless the sacrifice . . . of the Moon that has the seed of the Bull, of the sole-created Bull, of cattle of all species.

9

Pahlavi. *yazišn . . . āfrīnam Māh¹ i² gōspand tōxmāk
Tōrā³ mēnūk⁴ i⁵ ēvakdat⁶ gōspand pur sartak.*

9

Sanskrit. *ijisnimca . . . āśirvādayāmi Candraya paśubijāya
Gave ca Aīodātāya paśubhyaśca sampūrṇajātibhyah.*

9

Persian. *du'ā'i yazišn . . . Māh gūsfand tuxm rā u Gāvvyodād
rā u gūsfand tamān sardak rā.*

9

Gujarati. *ijaśne . . . dovā karū Mahātāb gōspand tokhmīne
ane Gāviodādne ane tamām jātnā gōspandone.*

10

Avesta.

*dasta aməm vərəθraynemča
dasta gēuš x^vādrō.nahīm
dasta narəm pourutātəm
stāhyanəm vyāxananəm
vanatəm avanəmnanəm
hadra.vanatəm hamərəθē
hadra.vanatəm duš.mainyuš
stē rapatəm čīdra.avanəhəm.*

10

Pahlavi. *af-amān¹ yehabūnēt² amāvandih³ u perōžkarīh⁴.
af-amān yehabūnēt⁵ bisryā u⁶ x^vatsūrih (aēy mām⁷ lāmā⁸ bat
af-amān min⁹ mandavam i¹⁰ nafšō yehvūnāt¹¹). af-amān yeha-
būnēt¹² zāk¹³ i¹⁴ gabrān pur rawišnīh¹⁵. (frazand¹⁶) i¹⁷ kabed
stāyītār (aēy zšān nēwak xavītūnēt stāyītān¹⁸). hanjamanīk¹⁹
(aēy²⁰ hanjaman²¹ nēwak xavītūnēt²² kartan²³) vānītār²⁴ zšān²⁵
avānītār²⁶ aēš²⁷ valō²⁸ pavan hakanīn vānītār²⁹ dušmanān³⁰*

9

Pahlavi. I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

9

Sanskrit. I bless the sacrifice . . . for the Moon that has the seed of cattle, the sole-created Bull, the cattle of all species.

9

Persian. The blessing of the sacrifice . . . [be] upon the Moon that has the seed of cattle, Gavyodad, and the cattle of all species.

9

Gujarati. I bless the sacrifice . . . unto the Moon that has the seed of cattle, and Gavyodad, and the cattle of all species.

 10

Avesta. Give strength and victory.
 Give a satisfactory supply¹ of cattle.
 Give a multitude of men,
 Steadfast, belonging to the assembly,
 Vanquishing, not vanquished,
 Vanquishing adversaries at one stroke,
 Vanquishing enemies at one stroke,
 Of manifest² help unto the blessed.

10

Pahlavi. Give unto us courage and victory. Give unto us meat and our own [earned] meal (that is, may there be bread unto me; may [it] be from my own thing [i. e. earned by self-exertion]). Give unto us fully developed men. [Give unto us] (offspring) that is a great thanks-giver (that is, who knows well how to praise), who is of the assembly (that is, who knows well how to form an assembly), vanquishing others [but] none van-

(dō³¹ dō amat³² pavan 1 bār yehamtūd³³ aš stūb³⁴ tuvān yehvūd³⁵ kartan) pavan³⁶ hakanīn vānītār³⁷ dušmanān (ae anēr³⁸ aūt³⁹ mavan handčand⁴⁰ yemalelūnēt⁴¹). amat⁴² yehamtūnēt ō ayāwārīh i⁴³ ēšān aš pētākēnēt rāmišn⁴⁴ (aēγ-aš⁴⁵ pavan jīvāk rāmišn i⁴⁶ min zak mandavam⁴⁷ barā nikizēt⁴⁸).

10

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

10

Persian. marā dehad himmat u firūzi u marā dehad gāv u ān cih nān (ya'nī marā x^oēš bād ya'nī hamīšah bād). u marā dehand pūr rošnī mardān (ya'nī farzand) kih bisyār sitāyiš kunand (u anjuman bakunad kih anjuman rā ham nēk basitāyad u anjuman xūb kardan dānad) u dušmanān zadār (agar hast vas dušman bagūyad kih mā hastam tavānā bazadan dušmanān) šikandah dušmanān (ya'nī ēšān rā bah ašoi x^oēš šikand) šikanandah dušmanān u hamistārān u bah yakbārāgi šikanandah dušmanān. kih barasand bah yārī kih ēšān rā paidā bakunad rāmišnī (baham-ānjā rāmišnī az ēšān barasad).

10

Gujarati. (e Māhābokhtār) mahane āp hemat ane fatehemandī ane mahane āp mähārī halāl mehenatīhī (pedā kīdhelū) khānū tathā roṭī ane ghaṇā beṭānā farjand tārtīne lāeknā anjumannā karnār ane (dušmanone) tālnār ane nahī toḍnār (aśo lokone) ane ekbārāgi tālnār dušmanone ane ek martabe toḍnār bad naiatnā dušmanone ane (nekoni) madade pohocnār ane (nekone) jāher rāmašnī pedā karnār (ehvā farjando mahne āp).

11

Avesta.

Yazata pouru.x^oarmanha

quishing him, at once vanquishing the enemies (when two [enemies] come at a time they are [not] able to paralyze him), at once vanquishing the enemies (that is, the ill-disposed ones; there is some one who says several). When he comes to the help of others it manifests joy unto him (that is, he at once beholds joy from that thing).

IO

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

IO

Persian. Unto me may it give strength and victory, and unto me may it give cattle and that which is bread (that is, may it be of my own; that is, may it always be). And unto me may it give full manifestation of men, (that is, an offspring) that praises much, and forms an assembly, (that likewise praises the assembly, and knows well to form an assembly), and [is] the smiter of enemies (if there are many enemies, even then he is able to say, 'I am capable of smiting the enemies'), conqueror of enemies, (that is, he conquers them through its own righteousness), conqueror of enemies and adversaries and conqueror of enemies at once. Who would come for help, and would cause joy unto them (joy may come unto them in all places through them).

IO

Gujarati Give unto me, (O Moon), courage and victory and give unto me food and bread (procured) by my honest labor, and many male offspring, worthy of praise, makers of assembly, and remover (of the enemies) and non-smiter (of the righteous people), and at once remover of the enemies and smiter of wicked enemies at a stroke, and helper of the righteous, and manifester of joy (unto the righteous)—(give such children unto me).

II

Avesta. Ye Angels full of glory!

*Yazata pouru. bažšaza
 čidra vō buyārš masānā
 čidra vō zavanō. savō
 čidrām bōit yūžəmčit x'arand
 yazamnāi apō dāyata.*

II

Pahlavi. *Yazat pur gadō Yazat¹ pur bēšazēnītārīh² pētākīh³
 i⁴ lakūm yehvūnāt⁵ (aēy lakūm-č⁶ pētāktar⁷ yehvūnēt⁸). pavan⁹
 pētākīh¹⁰ lakūm pavan¹¹ karitūnīšn¹² sutīmand¹³ (amat¹⁴ denō
 mandavam ētōn vabidūnyēn¹⁵) pavan pētākīh yehvūnēt¹⁶ lakūm¹⁷.
 gadō¹⁸ mayā¹⁹ yehabūnēt. an²⁰ gadō rā yezbexūnam (aēy²¹)
 mayā i²² Dātīk²³.*

II

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

II

Persian. *Izad pur xurāh u Izad pur tandurustī marā paidā
 bāšand (ya'nī az har kasī marā paidātar bāšand barāy murād
 barasand) u ān kih sūdmand hastand. (in ham ēdūn bakunand) kih
 marā gāhīr bāšad u šumā xurāh hamīšah badahīd. u ān xurāh
 rā buzurg dāram man kih āb Dātī.*

II

Gujarati. *ane Ijad nur bharelo tathā Ijad ghaṇṇ tandarostino
 āpnār (mahane) jāher thāo ane tamo fāedemand (Ijad) cheo (te
 mahane) morādne vāste jāher thāo (ane e cīj e raveše karo) je
 mahane tamārū bujarag nur jāher thāe. te Ābedātīnā nurne
 ārādhū (Ābedātī te ek nadīnū nām che ke te nadī Irāngavej
 šehernā najdīk vehetī che).*

Ye Angels full of healing!
 Manifest be your greatness,
 Manifest be those of you who help when invoked.
 Ye waters give indeed just your own
 Manifest glory unto the worshipper.

II

Pahlavi. Ye Angels full of glory! ye Angels full of healing! may there be your manifestation (that is, be ye indeed more manifest)! Through your manifestation [be] full of profit by [our] invocations. (Do this thing in such a manner) [that] you be manifest [unto us]. Give the glory of your waters. I sacrifice unto that glory (that is) [of] the waters of Daiti.

II

Sanskrit. [The paragraph does not occur in the Sanskrit version.]

II

Persian. Ye Angels full of glory and ye Angels full of healing! be manifest unto me (that is, may ye all be manifest unto me for the fulfilment of my desires), and ye who are full of profit. (And likewise do it in this manner) that ye be manifest unto me, and always give the glory. And I honor that glory, which is of the waters of Daiti.

II

Gujarati. And O Angel full of glory and Angel giver of much weal, be thou manifest (unto me) and do you, O (Angel) who are possessed of gain, be manifest (unto me) for my hope, (and do this in such a manner) that your great glory may become manifest unto me. I praise the glory of Abedaiti (Abedaiti is the name of a river which flows near the district [lit. city] of Iranvej).

4. Aban Nyaish

AVESTA, PAHLAVI, PERSIAN, AND GUJARATI TEXTS

[The Sanskrit version of this Nyaish is missing.]

O

Avesta. [The introductory passage does not occur in the Avestan text.]

O

Pazand. *pa nam i Yazdā. Hormazd i X^aadāe i awazūnī gurz x^aarahe awazāyāt. Āvā Arduīsūr Bānū bē rasāt. əž hamā gunāh . . . pa patit hōm.*

O

Pahlavi. *pavan¹ šēm i Yazdān. Āpān Arduīsūr Bānāk² pavan³ (ayāwārīh i⁴ lenā) barā⁵ yehamtūnāt. min hamāk vīnas . . . pavan patit havōm.*

O

Persian. *bah nām Izad. Hormazd Xudāi rūz afzūn buzurgī u rōšnā dar afzāyišn bād u Ābān Arduīsūr Bānū bah yārī barasad. az tamām gunāh . . . bah patit hastam.*

O

Gujarati. (*śaru karūc*) *Iajdā dānā Śāheb pote potānī mele pedā thāelo varadhāno karnār che tenā nāme karī. bulandī ane nur Āvā Arduīsūr Bānūnū jīādā thao (ane te mākārī madade pohoco). hū tamām gunāhī . . . tobā karī pācho farū cheū.*

I

Avesta. *apəm varuhiṇəm Mazda.ḍātanəm. Arəduyā apō Anāhitayā ašaonyā. vīspanəmča apəm Mazda.ḍātanəm. vīs-*

4. Aban Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI VERSIONS

[The Sanskrit version of this Nyaish is missing.]

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase! [Hither] may come Banu Aban Ardivisur. Of all sins . . . I repent.

o

Pahlavi. In the name of God. May Banu Aban Ardivisur come (for our help)! Of all sins . . . I am penitent.

o

Persian. In the name of God. May the greatness and glory of the beneficent Lord Ormazd increase, and may Banu Aban Ardivisur come for help! Of all sins . . . I am penitent.

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and brightness of Banu Aban Ardivisur increase (and may she come for my help)! From all sins . . . I turn back with repentance.

I

Avesta. Unto the good waters, created by Mazda. Unto the waters of Aredvi Anahita,¹ the righteous. Unto all waters created

panqmča urvaranqm Mazda.dātanqm. xšnaodra . . . frasastayačča. Yada Ahu vairyō . . . viđvā mraotu.

I

Pahlavi. *mayā i¹ šapir Ōhrmazd² dāt. Ardvīsūr³ mayā⁴ i⁵ Anast ahrav⁶. u⁷ harvisp⁸ mayā i⁹ Ōhrmazd dāt (ēvakartakih¹⁰). u¹¹ harvisp¹² urvar¹³ Ōhrmazd dāt¹⁴. pavan šnāyēntārik . . . frač afrinakānih. čigōn Ahu kāmāk . . . dānišnuk yemalelūnam.*

I

Persian. *āb veh Mazd dād rā kih Ardvīsūr āb xališ ašōi rā. u tamām āb Hormazd paidā kardah. u tamām āb kih dar daraxtān ast urā xušnūd kunam . . . āškār kunam. cun murād Xudāi . . . bah bulandī marā bagūi.*

I

Gujarati. *pānī behetar Hormajdnū pedā kīdhelū Arduisurnū pānī ghanū khālēs ane pāk che tehene ane Hormajdnā pedā kīdhelā tamām pānīne ane Hormajdnā pedā kīdhelā tamām urvaronebhī khusāl karvāne vāste . . . mašhur karū. je misāle Hormajdnī khālēs . . . e raveše khabar kahūc.*

2

Avesta. *mraot Ahuro Mazdā Spitamāi Zaradūštraī. yazaeša mē hīm Spitama Zaradūštra yam Arədvīm Sūrəm Anāhitəm*

*pərədū.fraēqam baēšazyam
vi.daeuvam Ahurō.tkəzšqam
yesnyam anuhe astavaite
vahmyam anuhe astavaite
ādū.frađanqm ašaonīm
vəndwō.frađanqm ašaonīm
gaēdō.frađanqm ašaonīm*

by Mazda. Unto all plants created by Mazda. Propitiation . . . glorification. As he is the Lord that is to be chosen . . . let one who knows it pronounce it unto me.

I

Pahlavi. Unto the good waters, created by Ormazd. Unto the waters of Ardivisur Anahit, the righteous. And unto all waters, created by Ormazd (all together). And unto all plants created by Ormazd. For the propitiation . . . benediction. As is the desire of the Lord . . . I speak with knowledge.

I

Persian. Unto the good waters created by Mazda, which are the pure, holy waters of Ardivisur. And unto all waters created by Ormazd. And I propitiate . . . manifest unto all waters that are in the trees. As is the desire of the Lord . . . speak unto me loudly.

I

Gujarati. I announce . . . for propitiating Ardivisur's good waters, which are very pure and holy and unto all waters created by Ormazd and even unto all trees. As is the desire of Ormazd . . . so I announce.

2

Avesta. Ahura Mazda spake unto Spitama Zarathushtra: 'Mayest thou sacrifice for me,¹ O Spitama Zarathushtra, unto her who is Aredvi Sura Anahita,

The wide-expanding, the healing,
Foe to the demons, of Ahura's Faith,
Worthy of sacrifice in the material world,
Worthy of prayer in the material world,
Life-increasing, the righteous,
Herd-increasing, the righteous,
Fold-increasing, the righteous,

šæto.frādanqm ašaonīm
daiiḥu.frādanqm ašaonīm.

2

Pahlavi. *guft-aš¹ Ōhrmazd² val Spitāmān³ Zaratušt⁴. yez-
 bexūnīh⁵ li⁶ (beratā⁷ rā⁸) ae⁹ Spitāmān¹⁰ Zaratušt¹¹. (yez-
 bexūn¹²) mayā¹³ i¹⁴ Ardvīsūr¹⁵ Anast havōt¹⁶ (Anastīhš¹⁷ hanā¹⁸
 aēy pavan¹⁹ anastīh²⁰ zak²¹ jīvāk²² Starpāyak²³ yekavīmūnēt²⁴)
 pur frāč²⁵ raftār (aēy²⁶ kolā jīvāk bēn²⁷ vaxlūnēt²⁸) i²⁹ bēšazē-
 nūtār (aēy³⁰ mandavām³¹ yal³² bēšczenēt³³) u³⁴ yūt Šēdā³⁵
 (aēy-aš Šēdā³⁶ levaō lūt) Ōhrmazd Dātistān³⁷ (aēy-aš Dēnā³⁸
 zak³⁹ Ōhrmazd) i⁴⁰ yazišnōmand o⁴¹ ax⁴² ān⁴³ i⁴⁴ astōmand⁴⁵
 (aēy⁴⁶ mandavām i⁴⁷ yehabūnēt) i⁴⁸ nyāyīšnōmand⁴⁹ o⁵⁰ ax⁵¹ ān⁵²
 i⁵³ astōmand⁵⁴ (aēy⁵⁵ yātakgōwīh⁵⁶ vabidand⁵⁷) i⁵⁸ jān frāx⁵⁹ ēnī-
 tār⁶⁰ ahrav (mīn⁶¹ x⁶² āstak⁶³) i⁶⁴ ramak frāx⁶⁵ ēnītār⁶⁶ ahrav⁶⁷
 (anšūtā⁶⁸) i⁶⁹ gēhān frāx⁷⁰ ēnītār⁷¹ ahrav⁷² (gōspand⁷³) x⁷⁴ āstak⁷⁵
 frāx⁷⁶ ēnītār⁷⁷ ahrav x⁷⁸ āstak⁷⁹ (huzuštān⁸⁰) i⁸¹ matā frāx⁸² ēnītār⁸³
 ahrav⁸⁴ (pavan⁸⁵ ēvakartārīh⁸⁶).*

2

Persian. *guft Hormazd Spitmān Zartušt rā. buzurg dārī
 (duxtar) marā ay Spitmān Zartušt kih āb Ardvīsūr wēšah rā kih
 bah zāt xūd qāim (u bah jāi pāk kih Sitarpāy mīmānad) bisyar u
 darāz u zūd ravandah (ya'nī har jā bašavad) u tandurustī bax-
 šandah (ya'nī har ciz rā tandurust badārad) u az Div judā (ya'nī
 b-u hic Div nist) u Dād Hormazd dārandah (ya'nī Dād u canānci
 Dād Hormazd) sazāvār buzurg dāstan andar jahān (ya'nī cizī
 dādan) u sazāvār namāz burdan andar jahān (ya'nī jādangōi Dīn
 kardan) jān darāzi baxšandah ašōan u ganj gūsfand afzāyandah
 ašō mard mulk afzāyandah ašō mard u matā' gūsfandān afzāyan-
 dah ašō (matā' ya'nī rama) deh afzāyandah ašō (bah yakbāragīh).*

Wealth-increasing, the righteous,
Country-increasing, the righteous.'

2

Pahlavi. Ormazd said unto Spitman Zartusht: 'Sacrifice unto my (daughter), O Spitman Zartusht. (Sacrifice) unto the waters of Ardisur Anahit, (her being called Anahit is this, that owing to her purity she is stationed at the Star Mansion), very onward-moving (that is, she penetrates into every place), the healing (that is, she does heal persons), and apart from the Demon (that is, there is no Demon with her), of the Law of Ormazd (that is, her Law is that of Ormazd), full of sacrifice in the material world (that is, bestowing a gift), full of praise in the material world (that is, interceding for good work), life-increasing, the righteous, (increaser of riches), increaser of the flocks (of men), the righteous, increaser of the settlements, the righteous, increaser of the riches (of cattle), (the riches of the worthy), increaser of the city, the righteous, (all together).'

2

Persian. Said Ormazd unto Spitman Zartusht: 'Offer praise unto my (daughter), O Spitman Zartusht, the water Ardisur, the pure, who by her own nature is abiding (and stays in the holy place, the Star Mansion), going far and wide and swiftly (that is, she reaches all places), bestower of healing (that is, she keeps everything in health), and apart from the Demon (that is, there is no Demon with her), and holding the Law of Ormazd (that is, the Law and everything whatsoever of the Law of Ormazd), worthy of praise in this world (that is, for offering something), and worthy of paying homage in this world (that is, of interceding for the good works of the Religion), giver of long life unto the righteous, and increaser of the riches of cattle of the righteous man, increaser of the country of the righteous man, and increaser of the stock of cattle, the righteous, (the stock, that is, the flocks), increaser of the village, the righteous, (all at once).'

2

Gujarati. *Hormajde kahāu Jartošt Āspantamānne ke e Špetmān Jartošt te je māri Arduisur khāles ane ghanī setāb āgal cālār tandarustīnī āpnār Devthī judī ane Hormajdno (iāne mākāro) Inšāf ane Hokam rākhnārī che ane jehānmā ijašne karvāne lāek ane e jehānmā nīāes karvāne lāek che tehenī iāne Arduisurnī ārādhanā kar ke e jivnī varadhīnī karnār ašo ane ādamīnā tōlānī varadhīnī karnār ašo ane jehānnī varadhīnī karnār ašo ane khajāno (ane gošpand) ne jīāde karnār ašo ane šehernī varadhī karnār ašo che.*

3

Avesta. *yā vīspanqam aršnqam xšudrā yaoždadāiti*
yā vīspanqam hāirišinqam
zadāi garawqan yaoždadāiti
yā vīspā hāirišīš huzāmīto dadāiti
yā vīspanqam hāirišinqam
dāitīm radwīm paēma ava.baraiti.

3

Pahlavi. *mavan harvisp¹ gušnān zak² i³ šusr⁴ yōždasrih⁵*
yehabūnēt⁶ (aēy amat⁷ dakyā⁸ u⁹ xūp u¹⁰ lā levatō xōn¹¹ u¹² rīm
barā yātūnēt¹³ pavan rās¹⁴ i¹⁵ valō¹⁶). mavan¹⁷ harvisp¹⁸ vakadān¹⁹
pavan zerxūnišnīh²⁰ o²¹ gawr²² yōždasrih²³ yehabūnēt²⁴ (aēy amat²⁵
bār²⁶ i²⁷ tanid āpustan yehvūnēt pavan rās i²⁸ Arduisūr²⁹). mavan
harvisp³⁰ vakadān pavan zāyīšn³¹ huzerxūnišnīh³² yehabūnēt³³
(aēy³⁴ amat³⁵ frārōn³⁶ u³⁷ xūp barā yātūnēt pavan³⁸ rās i³⁹ valō.
hamā⁴⁰ vakadān rā gās frazand zerxūnišnīh min āsānīh u bēša-
zišnīh zerxūnišnīh xelkūnēt u 2 frazand u 3 frazand evakartakīh
levatō ham barā yātūnēt pavan ayāwārīh i Arduisūr⁴¹). mavan
o⁴² harvisp⁴³ vakadān zak i⁴⁴ dātīhā (čand⁴⁵ āpayēt) frārōn (aēy⁴⁶
basīm) pēm madam yedrūnyēn.⁴⁷ (zak⁴⁸ aiš mavan nīšō levatō
šoi nafšō min pēmān yehvūnd zak nīšōdān rā handčand pēm āpayēt
vad čand frārōn basīm barā yātūnēt).

2

Gujarati. Thus said Ormazd unto Spitman Zartusht: 'O Spitman Zartusht, praise my Ardivisur who is pure and much onward-moving, giver of health, apart from the Demon, and keeper of Ormazd's (that is, my) Justice and Command, and worthy of offering sacrifice in this world, and worthy of offering praise in this world, who is the increaser of life, the righteous, and the increaser of the flocks of men, the righteous, and the increaser of the world, the righteous, and the increaser of riches (and cattle), the righteous, and increaser of the city, the righteous.'

3

Avesta. Who purifies the seed of all males.
 Who purifies the wombs of
 All females for bearing.
 Who makes all females have easy childbirth.
 Who bestows upon all females
 Right [and] timely milk.

3

Pahlavi. Who gives purification unto the seeds of the youths (that is, pure and good; and it is through her that it comes without blood and impurity). Who gives purification unto the wombs of all women for delivery (that is, it is through Ardivisur that they become pregnant for the second time). Who gives easy delivery to all women, at the time of birth (that is, it is through her that [the child] comes in a proper and good condition. She bestows upon all women easy and healthy delivery at the time of childbirth, and it is through the help of Ardivisur that two and three children come together at one time). Who brings unto all women proper (as much as is needed) and timely (that is, good) milk. (The woman who has approached her own husband gets the required quantity of timely good milk).

3

Persian. *kih tamām javānān rā pākī manī baxšad (ya'nī šusr pāk u bē xūn āyad bah rāh u). u tamām zanān rā bah vaqt zādan zihdān ēšān rā pākī badehad (ya'nī digar bār ābastan šavad bah rāh Ardvīsūr). kih tamām zanān rā bah vaqt zādan xūb zādānī badehad (kih nek u xūb farzand bayāyad bah rāh u). kih ān tamām zanān rā candān kih bāyad u nek (ya'nī) šir xūš baxšad.*

3

Gujarati. *je tamām maradonī manī (iāne dhāt) ne pākī bakhsec. ane je tamām mādāvonā kamalne pākī āpec (ke bijivār te farjand janec te ehenī madatthī). ane je tamām oratone nek janvū bakhsec (iāne farjand jantī vakhat āsānī bakhsec). ane je tamām oratone inšāfne rāhe (jeṭlū joie teṭlū) khub dudh bakhsec.*

4

Avesta

*masitqm dūrāt frasrūtqm
yā asti avavaiti masō
yadā vīspā imā āpō
yā zēmā paiti fratačainti
yā amavaiti fratačaiti
Hukairyāt hača barazanhat
aoi Zrayō Vouru.kašēm.*

4

Pahlavi. *mas¹ zak (i² Ardvīsūr³) i⁴ dur⁵ frač nāmik (aēγ-aš⁶ šēm⁷ dur⁸ jīvāk⁹ vaxlānt¹⁰ yekavīmūnēt aēγ¹¹ šēm i valō bēn kolā šatr u kolā vilāyat u bēn hamā gēhān čīgōn Ard-vīsūr¹² frač aiš lūt) mavan aūt (aēγ-aš¹³) zak¹⁴ hand¹⁵ masih¹⁶ čand¹⁷ valōšān harvisp¹⁸ mayā mavan pavan¹⁹ zamik madam²⁰ frač tačēnd²¹ havōt²² (Ardvīsūr²³ mayā min apārīk²⁴ mayā²⁵*

3

Persian. Who gives pure semen unto all youths (that is, pure and bloodless seed originates through her). And who gives purity unto the wombs at the time of delivery (that is, it is through Ardivisur that they become pregnant for the second time). Who gives easy delivery unto all women at the time of delivery (it is through her that good and fair children are born). Who bestows upon all women the required quantity of good, (that is) pleasant milk.

3

Gujarati. Who bestows purification upon the seed (that is, semen) of all males. And who gives purification unto the wombs of all females (it is through her [Ardivisur's] help that she gives birth of offspring for a second time). And who gives good delivery unto all women (that is, bestows ease at the time of child-delivery). And who bestows plentiful milk in just measure (as much as is needed) upon all women.

4

Avesta. The great, far-famed,
Who is as much in greatness
As all these waters
That run along on this earth.
Who, the strong one, flows forth
From the height Hukairya
To the Sea Vourukasha.

4

Pahlavi. The great (Ardivisur) who is of a far-famed name (that is, her name has reached distant places; that is, no one's name has so far reached in every city and every district, and in all the world, as that of Ardivisur), whose (that is, hers) is as much greatness, as that of all the waters that flow on the earth (the waters of Ardivisur are greater than all other waters, except

*mas*²⁶ *ait*²⁷ *yuūt min Arwand u*²⁸ *Arwand*²⁹ *levat*³⁰ *Arduīsūr*³¹
*u*³² *Arduīsūr*³³ *levat*³⁴ *Arwand ham*³⁵ *lā*³⁶ *vaxdūnt yekavīmūnēt*
*mavan pavan amāvandih*³⁸ *frāč tačēt*³⁷ *min Hukar*³⁸ *i*³⁹ *buland*
*madam*⁴⁰ *zak*⁴¹ *i*⁴² *Zray i*⁴³ *Frax^vkart*⁴⁴.

4

Persian. *mihtar ān (Arduīsūr) kih dur ravad u bakunad nām*
(ya'ni nām u bah jāi dur šudah ast) kih hast (ya'ni urā) candān
mihtarī candān kih urā bar zamīn har jā kih raftah bāšad (ya'ni
Arduīsūr mihtar az tamām āb judā az Arang cih kih Arang bā
Arduīsūr yak jā nist ān az Arduīsūr judā ast) kih bah himmat
xūd durtar ravad az (kūh) Hukar (nām) kih buland ast bah
Zarahparānkard.

4

Gujarati. *ane bujorag (Arduīsūr) dur lagī ghañi nāmdār ane*
je bi jā tamām pāñi je e jamīn ūpar bulandūhī cālēā che te kartāne.
(Arduīsūr) moñi bujorag che je Hukare (nāmñā pāhādñi) bulandi-
thā Jareherāvakaś Dariāmā hemate kari āgal cālec.

5

Avesta.

yaozēnti vīspe karand
Zrayā Vouru.kašaya
ā vīspō maīdyō yaozaiti
yač hiš aoi fratačaiti
yač hiš aoi frašgaraiti
Arədvī Sūra Anāhita.
yešhe hazanrēm vairyanəm
hazanrēm apa.γžəranəm
kasčičā aēšəm vairyanəm
kasčičā aēšəm apa.γžəranəm
čadwara.satəm ayarə.baranəm
hvaspāi nairē bərəmnāi.

Arang, and Arang does not unite together with Ardisur, neither Ardisur with Arang), who flows onward with might from the great Hukar to the Sea Vourukash.

4

Persian. That more than great (Ardisur), which goes far and is known by name (that is, her name has reached distant places), who is (that is, unto her) [is] so much greatness that she flows over all parts of the earth (that is, Ardisur is greater than all waters, with the exception of Arang, since Arang is not in one place with Ardisur; she is apart from Ardisur), who goes farther through her own courage, from the high (mount) Hukar (by name) to the Sea Vourukash.

4

Gujarati. And the great (Ardisur) is much known afar, and (Ardisur) is much greater than all other waters that flow upon this earth with greatness, who courageously moves along from the heights (of the mount named) Hukar into the Sea Vourukash.

5

Avesta. All the shores around the Sea Vourukasha
 Are in commotion,
 The whole middle is bubbling up
 When she flows forth unto them,
 When she streams forth unto them,
 Aredvi Sura Anahita.
 To whom belong a thousand lakes,
 To whom a thousand outlets;
 Anyone of these lakes
 And any of these outlets
 [Is] a forty days' ride
 For a man mounted on a good horse.

5

Pahlavi. *mavan āyozēt¹ harvisp kanārak i² Zray i³ Frax⁴ kari⁴ (aēy barā kōfēnēt⁵) ō⁶ harvisp⁷ ān⁸ mīyān⁹ āyozēt¹⁰ (aēy¹¹ barā rečēt¹²) mavan¹³ ō¹⁴ valōšān madam¹⁵ frāč tačēt¹⁶ (pavan ēvakartakih) mavan¹⁷ ō¹⁸ valōšān madam frāč rečēt (pavan ēvakartakih) Ardvīsūr¹⁹ Anast²⁰. mavan bēn zak 1000 var 1000²¹ āpxāhak²² (var zak²³ mavan-aš min²⁴ xān²⁵ āpxāhak²⁶ zak²⁷ mavan-aš²⁸ bēn²⁹ laxvār yekavīmūnēt bēn zak Ardvīsūr³⁰ aīt³¹ mavan³² zak³³ Zray³⁴ yemalelūnēt³⁵ aēy³⁶ denō Ardvīsūr³⁷ rā 1000 var aīt u kolā ēvak ēvak var 1000-1000 āpxāhak aīt. min zak 1000 āpxāhak mayā rečēt u tačēt. zak mayā bēn Vahišt yekavīmūnēt. min zak mayā aēy āpxāhak mayā harvisp gēhān madam tačēt). katārčāe³⁸ min³⁹ valōšān varān⁴⁰ katārčāe⁴¹ min⁴² valōšān āpxāhakān⁴³ (aēy⁴⁴ dōi⁴⁵) pavan⁴⁶ 40 yūm yedrūnišn mavan⁴⁷ zak⁴⁸ hvasp gabrā⁴⁹ yedrūnišn⁵⁰ min⁵¹ kōstak⁵² (aīt⁵³ mavan min hamāk⁵⁴ kōstak⁵⁵ yemalelūnēt⁵⁶).*

5

Persian. *bapayvand u bah tamām kinārah Zarahparānkard (ya'ni bakubad) u ān tamām āb rā bapayvand kih ān bar ēšān zyādahravad bah judāi kih ham bar ēšān zyādahravad bah hamrāhi Ardvīsūr wēzah. kih andar yak hazār nāv xānhā u darmiyān hazār nāv dānhā andar ān jā bāz istad (ya'ni dar ān jā Ardvīsūr hast kih darmiyān Zarahparānkard guyaud). harkudām az ān tah xānhā u harkudām az ān nāv dānhā bah cihal rūz barad savār bar asp tēz raftār savār šudah bah yak sū (u ham māguyand kih bah har cahār sūh baravad).*

5

Gujarati. *ane je tamām Jarehevarkaš Dariāne kināre farī valec ane tamām (dariā) ne dar-meān jāi pohocēc ke te Ardvīsūr khālēs bijā (tamām pānī) ūpar jīāde cālec ke je bijā (pānī) ūpar (ekbārgī) hajare gofāo tathā hajare morīone dar-meān ghaṇī buland vehēc. te gofāo madheno ekako gofo ane te morīo madhenī ekakī morī (chevī morī che) je khub ghodāno savār (tehenī andar ceāre taraf ghodō dodāveo jāe) te dan ceālīše pelī taraf pohocī šake.*

5

Pahlavi. Who stirs up all the shores of the Sea Vourukash (that is, treads upon [them]), who stirs up the whole middle (that is, flows forth), who flows beyond those [waters] (together), who flows beyond those [waters] (together)—Ardvisur Anahit. Whose are a thousand lakes, and a thousand outlets (a lake is that whose [waters flow] from the canal, an outlet is that whose [waters] flow back into that Ardvisur; there is some one who says, in the Sea; that is, that Advisur has a thousand lakes, and each lake has a thousand outlets. The waters run and flow from these thousand outlets. That water is stationed in Paradise. It is from this that the water, that is, the waters of the outlets flow over all the earth). Any one of these lakes and any one of these outlets (that is, both) take forty days for a man with a good horse to take him from its shore (there is some one who says from all the shores).

5

Persian. She touches all shores of Vourukash (that is, treads upon [them]), and she touches all the waters, and she flows more swiftly than other [waters], whether apart or together with them, she, the pure Ardvisur. She merges into a thousand underground channels and a thousand canals (that is, Ardvisur is in that place which is called the interior of Vourukash). It takes forty days for a rider of a swift horse to go in one direction (and they also say, in all four directions) of every one of these underground channels and every one of these canals.

5

Gujarati. And who encircles all the shores of the Sea Vourukash and reaches into all (seas)—that pure Ardvisur flows onward more than (all other waters)—and who flows more mightily than other (waters) into a thousand caves and a thousand drains (all at once). Every one of these caves, and every one of these drains (is so great), that a rider of a good horse, (who goes galloping in every direction), can reach the other side in forty days.

6

Avesta.

*aiñhāšča mē aēvanhā apō
apa.γžārō vījasāiti*

vīspaiš aoi karšvān yāiš hapta. aiñhāšča mē aēvanhā apō

hamadā ava.baraiti

hāminəmča zayanəmča.

hā mē apō yaoždadāiti

hā aršnəm xšudrā hā xšadriṇəm garəwə hā xšadriṇəm paēma.

6

Pahlavi. *ān¹ li ēvak min āpān² mavan āpxāhak³ barā⁴ ye-
hamtūnēt⁵ pavan (xavītiḥ aēγ⁶ tarīh) madam⁷ ō harvisp⁸ haft
kišvar.⁹ zak i¹⁰ li ēvak min¹¹ xānān¹² (min¹³ āpxāhān¹⁴) amat¹⁵
ō ham yedrūnyēn (aēγ ēvatum¹⁶ yedrūnyēn¹⁷) pavan hāmīn¹⁸
pavan-č zamastān.¹⁹ ān²⁰ li mayā²¹ yōždāsriṇēt²² (aēγ dakya²³
yaxsenunēt²⁴) zak²⁵ i²⁶ gušnān²⁷ šusr²⁸ ān²⁹ vakadān³⁰ gawr³¹
zak³² i³³ vakadān³⁴ pēm.³⁵*

6

Persian. *ān kih yak az āb man ast az nāvānāhā barasad
tamāmī bah haft kišvar zamīn. u ān kih yak az āb man ast ān
tamām barad (kih šahmā barad) bah garmā u ham bah sarmā. ān
āb marā pāk (ya'nī xāliṣ bakunad) ān manī javānān rā u ham
ān zahdān rā.*

6

Gujarati. *te morio madhenī ek morinū māhārū paṇi tamām je
hafta kešvar jamīn mā (tarī tājagīne vāšte) pohocēc ane te nālāvo
madhenu ek nālānū māhārū paṇi tāhādmā tathā hunālāmā (ekhlū
potānī jāte) cālū jāec. ane te māhārū paṇi te je jovānonī manī
(iāne dhāt che) tehene tathā te je oratonā kamal che tene tathā te je
oratonū dudh che tene pāk rākhec.*

7

Avesta. *yəm azəm yō Ahurō Mazdā hizvārēna uzbaire fradaδa
nmānaheča vīsaheča zantēušča dainhēušča.*

6

Avesta. And the outflow of this
One water of mine penetrates
unto all the seven zones. And [the outflow] of this one water
of mine

Flows continuously
Both summer and winter.

She purifies my waters,
she [purifies] the seed of males, the wombs of females, the milk
of females.

6

Pahlavi. That one of my waters of the outlets comes forth
(with greenness, that is, freshness) over all the seven regions.
That one of my canals (and that one of my outlets) flow equally
(that is, flow most singly) during summer as well as during
winter. That water of mine purifies (that is, keeps pure) the
seeds of males, the wombs of females, the milk of females.

6

Persian. That one water of my canals goes to all the seven
regions. And that one water of mine flows equally (flows boldly)
in summer and in winter. And that water of mine purifies (that
is, cleanses) the seed of the youths as well as the wombs of
women.

6

Gujarati. The waters of one of those of my ditches, reach all
the seven regions (for giving freshness and health); and the
waters of one of those of my channels keep flowing (singly of its
own accord) both in winter and in summer. And those my
waters purify the seed (that is, semen) of youths, and the wombs
of women, and the milk of women.

7

Avesta. Whom I, Ahura Mazda by movement of tongue [?] brought forth for the furtherance of the house, village, town, and country.

7

Pahlavi. *li¹ mavan Ōhrmazd havōm ān² (li Ardvīsūr³) rā⁴ bulandtar⁵ jwāk⁶ li⁷ burtam⁸ frādahišnīh⁹ denō¹⁰ mān u¹¹ (frādahišnīh) zak¹² i¹³ vis¹⁴ (pavan frādahišnīh¹⁵) zak¹⁶ i¹⁷ zand (pavan¹⁸ frādahišnīh) zak¹⁹ i²⁰ matā.*

7

Persian. *urā man kih Hormazd hastam bah jāyagāh buland burdaham buland az in xānah u ham az maḥallat u ham az šahr u ham az diḥ.*

7

Gujarati. *ke hū je Hormazd cheū te me gharnī tathā mohlānī tathā gāmnī tathā sehernī varadhīnī karnār (Ardvīsūr Bānū) che teheṇe bulandīthā bulandī apc.*

8

Avesta. *yā ahmāt Staota Yasnya srāvayeni Ahunēmča Vairīm srāvayeni Ašēmča Vahištəm husravāni apasča vanuhāš yaoždadāne hadra ana Gādwyā vača 'Garō nmāne Ahurō Mazdā jasaṭ paoiryō' dadvāt ahmāt taṭ avat āyaptəm.*

8

Pahlavi. *stāyišn¹ōmand an² (li Ardvīsūr³) Yazīšn⁴ōmand an⁵ (li Ardvīsūr⁶) u⁷ Ahunvar⁸ sravōmand¹⁰ ān¹¹ (li Ardvīsūr¹²) u¹³ ahrākīh¹⁴ pahlum¹⁵ husrav¹⁶ āwāyišn¹⁷ōmand¹⁸ ān¹⁹ (li²⁰ Ardvīsūr²¹) (u²² mayā i²³ Ardvīsūr²⁴ šapir²⁵) yōždās²⁶ bun²⁷ srav denō Gās-ān²⁸ barā²⁹ yezbexund u stāyišn³⁰ vabidund³¹ (pētākīh hanā³² havōd aer³³ min Gāsān³⁴ srav stāyišn³⁵ vabidūnik rā) Garōt-mān³⁶ (mān³⁷ i³⁸) Ōhrmazd pavan fratum pētāk kart³⁹ barā yehamtūnēt⁴⁰ u⁴¹ yehabūnēt⁴² denō rā (zak i⁴³ Ardvīsūr⁴⁴) etōn⁴⁵ kāmāk ayāftan⁴⁶ (ō⁴⁷ yehamtūnēt⁴⁸ ayāwārīh⁴⁹).*

7

Pahlavi. I, who am Ormazd, have carried that (Ardvisur of mine) to my more than exalted place for the furtherance of the house, (for the furtherance) of the village, (for the furtherance) of the town, and (for the furtherance) of the country.

7

Persian. I, who am Ormazd, have carried her to a lofty place, loftier than this house, this street, and even than the city, and also than the country.

7

Gujarati. I, who am Ormazd, have given greatness through greatness unto (Banu Ardvisur) who is the increaser of the house, and of the street, and of the village, and of the city.

8

Avesta. Inasmuch as I shall henceforth recite the Staota Yasna, and shall recite the Ahuna Vairya, and shall pour forth¹ [?] the Asha Vahishta, and shall purify the good waters with [lit. together with] that Gathic word 'Ahura Mazda attained first in the Abode of Praise'—she will therefore give me reward.

8

Pahlavi. That (Ardvisur of mine) is worthy of praise, that (Ardvisur of mine) is worthy of the Yasna-sacrifice, and that (Ardvisur of mine) is worthy of the recital of Ahunvar, and that (Ardvisur of mine) is worthy of the good words of righteousness, and she deserves the purification of (the waters of the good Ardvisur), [unto] those who offer sacrifice and praise with these Gathic words, (this becomes manifest, that is, whosoever offers praise [unto Ardvisur] through the Gathic words), attains to the Abode of Praise, (the abode) of Ormazd that was first manifested, and (Ardvisur) gives unto him the attainment of his wishes, (and comes to his help).

8

Persian. *kih hast sazāvār sitāš u buzurg dāštan u az Ahunvar sitūdan sazāvār sazāvār ašōz bartar suxn guftan u āb veh pāk kardan bā suxn Gāšā (ya'ni Avastā) buzurg xānah Hormazd kih aval paidā kardah ast barasad bah sitāš u āyift.*

8

Gujarati. *ke je tārīf ane Ijašne karvāne lāek ane Ahunavarnā šakhun padhve karī tārīf karvāne lāek ane buland ašōinā šakhun tathā nek šakhune karī padhvāne lāek che (ane ekbārgī) e Avaštāne šakhune (iāne e Nīāš padhve) karī behetar pānīne je kōi ārādhe te marad Hormajdnā pehelā pedā kidhelā Garothmānmā pohoce ane tethā tehene ē raveše morād ane neāmat (Avā Arduisurthā) hāsel thāe.*

9

Avesta.

*ahe raya x^oarəmanhača
təm yazāi surunvata Yasna
təm yazāi huyašta Yasna*

*ana buyā zavand.sāsta. ana buyā huyaštara. Arədvīm Sūrəm
Anāhitəm ašaonīm zaodrābyō. Arədvīm Sūrəm Anāhitəm
ašaonīm ašahe ratəm yazamaide*

Haomayō gava . . .

arš.uxdaēibyasča vāyžibyo.

yeōhe hatəm . . . tpsča tāsča yazamaide.

9

Pahlavi. *pavan zak i¹ valō² rāy³ u gadō āpān⁴ Ardvīsūr⁵
(aēy-am^{6a} rāy u gadō āpān Ardvīsūr⁶ ayāwār yekvūnāt⁷). pavan*

8

Persian. Who is worthy of praise and being exalted, and worthy to be praised through the Ahunvar, and worthy of being addressed with noble words of righteousness, and of purifying the good waters through the Gathic (that is, Avestan) formulas. [That one] may reach the great Abode through praise and wish, first created by Ormazd.

8

Gujarati. Who is worthy of being praised, and being offered the Yasna-sacrifice, and worthy of being praised through the recitation of the Ahunvar formula, and worthy of the recitation of the words of great righteousness and good words. (And, in a word), whosoever praises the great waters with the Avestan words (that is, by reciting this Nyaish), that man will reach the Abode of Praise first created by Ormazd, and he will thus attain his hopes and riches (through Aban Ardivisur).

9

Avesta.

For her radiance and her glory,

Unto her will I sacrifice with the audible Yasna-sacrifice,

Unto her will I sacrifice with the well-sacrificed Yasna.

Through this mayest thou be commanded when invoked!

Through this mayest thou be more than well-sacrificed! [We sacrifice] unto Aredvi Sura Anahita, the righteous, with oblations.

We sacrifice unto Aredvi Sura Anahita, the righteous, master of righteousness,

With milk provided with Haoma . . .

And with rightly spoken words.

Of whomsoever . . . unto both these males and these females we sacrifice.

9

Pahlavi. Owing to her radiance and glory [I sacrifice] unto the waters of Ardivisur (that is, may the radiance and glory of

zak i⁸ nigōšišn⁹ havōd Yazīšn¹⁰ (pavan¹¹ Dēn¹² Dastabar) ān¹³ (Arduīsūr) rā yezbexūnam ān¹⁴ nēwak Yazīšn kartan¹⁵ rā¹⁶ (bēn¹⁷ Dar i Mitr). denō¹⁸ yehvūnāt x¹⁹āhišn¹⁹ pand²⁰ u²¹ denō²¹ yehvūnāt kabed²² Yazīšn. yezbexūnam²³ Arduīsūr²⁴ Anast²⁵ rā pavan²⁶ zōhr.²⁷ Arduīsūr²⁸ Anast²⁹ rā³⁰ yezbexūnam pavan Hōm bisryā . . . zak-č rāst gōwišn. mavan min āitān . . . hanja-manikān zakarān u vakadān izam (Amahraspandān).

9

Persian. bah nār u rōšn u urā buzurg dāram u bah šanīdah Izišn (az zabān Dastūrān). urā buzurg dāram bah ān nek īstak Izišn (dar Dar-i Mihr). īn bād bah x¹⁹āhiš mārā pand u īn bād nek Izišn. bah zūr Arduīsūr xāliš ašōi ham Arduīsūr xāliš rā buzurg dāram bah daraxt Hom bah gāv . . . bah rāst guftār guftan. kih az hastān . . . anjuman narān u nārīān rā buzurg dāram (ya'ni nar šurat u nārī šurathā Amšāsfandān).

9

Gujarati. tehm (iānē Avā Arduīsurni) khaleš ane nure kari (Dinnā Dašturtā) Ijašne sābhline tehne ārādhū ane nek ārādh-nānī Ijašne karve kari tehene ārādhū. e hamone khaheštā sikhvū ane naśihat thāo ane e nek Ijašne karve kari Avā Arduīsurne ārādhvū thāo. khaleš ane pāk Arduīsurne jore kari khaleš pāk Arduīsūr ašo ašoie kari bujorag che tehene ārādhū Home kari jivāme kari . . . and rāst bolve kari ārādhū. ke e raveše bijā (Ijado) kartā Ijašne dadār Hormajdnī bulandtar ane behetar che . . . narnī suratnā ane mādānī suratnā Fareštāvōnā anjumanne ārādhū.

the waters of Ardivisur by my help)! I sacrifice unto that Ardivisur with the audible Yasna-sacrifice [performed] (by the Dastur of the Religion), and the performance of the good Yasna-sacrifice (in the Dar-i Mihr). May she counsel us of her accord, and may there be plenty of the Yasna-sacrifice unto her! I sacrifice unto Ardivisur Anahit with oblations. I sacrifice unto Ardivisur Anahit with Hom, with meat . . . and also with true speech. Whomsoever among the existing ones . . . I sacrifice unto the assembly of the male and female (Archangels).

9

Persian. For her glory and brightness, I venerate her with the audible Yasna-sacrifice (through the tongues of the Dasturs). I venerate her with the well-offered Yasna-sacrifice [performed] (in the Dar-i Mihr). May she be of counsel unto us, and may she have the good Yasna-sacrifice! I venerate the pure, righteous Ardivisur with oblations—the pure Ardivisur, with the Hom plant, with cow's milk . . . and with the utterance of true speech. Whosoever among the existing ones . . . I venerate the assembly of the males and females (that is, the Archangels of male forms and female forms).

9

Gujarati. Owing to her (that is, Aban Ardivisur's) purity and brightness, I praise her through the Yasna-sacrifice heard (from the Dasturs of the Religion), and I praise her through the offering of the Yasna-sacrifice of the good praise. May this be our cherished learning and admonition, and may there be the praise of Aban Ardivisur through the offering of this good Yasna-sacrifice! I praise the pure and holy Ardivisur with oblations—the pure and holy Ardivisur, the righteous, the great through righteousness, with Hom, with cow's milk . . . and with true speech. The Yasna-sacrifice unto the creator Ormazd is thus greater and better than that of other (Angels) . . . I praise the assembly of the Angels of male forms and of female forms.

5. Atash Nyaish

AVESTA, PAHLAVI, SANSKRIT, PERSIAN, AND GUJARATI TEXTS

○

Avesta. [The introductory passage does not occur in the Avestan text.]

○

Pazand. *pa nam i Yazdā. Hormazd i X^oadāe i awazūnī gurz x^oarahe awazūyāt. Ātaš i Bahirām Ādar i frā. əž hamā gunāh . . . pa patit hōm.*

○

Pahlavi. *pavan¹ šēm i Yazdān Ōhrmazd² X^oatā awzūnik³. buzurgih⁴ u rōšnāh Ātaš⁵ Bahrām⁶ Ātr vāzurg⁷ rā awzūn⁸ yehvūnāt. min hamāk gunāh . . . pa patit havōm.*

○

Sanskrit. [. . .] *samastebhyaḥ pāpēbhyaḥ . . . paścātāp-tena smi.*

○

Persian. [The paragraph does not occur in the Persian version.]

○

Gujarati. (*śaru karūc*) *Iajdā dānā Śāheb pote potānī mele pedā thāelo vardhīno karnār che tenā nāme karī. bulandī ane nur Ātaš Beherām bujorag Ātašnū jiādā thāo. hū tamām gunāhthī . . . tobā karī pācho farū cheū.*

I

Avesta. *us mōi uzārəšvā Ahurā Ārmaidī trəvīšm dasvā Spēništa Mainyā Mazdā vanhuyā savō adā Aša hazō ēmavaŋ Vohū Mananhā fšratām.*

5. Atash Nyaish

ENGLISH TRANSLATION OF THE AVESTA, PAHLAVI, SANSKRIT,
PERSIAN, AND GUJARATI VERSIONS

o

Avesta. [The introductory passage does not occur in the Avestan text.]

o

Pazand. In the name of God. May the majesty and glory of Ormazd, the beneficent Lord, increase. Unto Fire Bahram, the great Fire. Of all sins . . . I repent.

o

Pahlavi. In the name of God Ormazd, the beneficent Lord. May the greatness and light of Fire Bahram, the great Fire, increase. Of all sins . . . I am penitent.

o

Sanskrit. [. . .] Of all sins . . . I am penitent.

o

Persian. [The paragraph does not occur in the Persian version.]

o

Gujarati. (I begin) in the name of God, the wise Lord, the self-created, maker of increase. May the greatness and light of the Fire Bahram, the great Fire, increase. From all sins . . . I turn back with repentance.

I

Avesta.

Arise unto me, O Ahura! give vigor through Armaiti,
Strength by the good reward through Thy Holy Spirit, O Mazda!
Mighty power through Asha, supremacy¹ through Vohu Manah.

I

Pahlavi. *lālā¹ li min zak i² (rešitār³ Ahraman⁴) ae⁵ Ōhrmazd hanā⁶ (aēy)-am bōjāe.⁷ af-am bundak mēnišnūh u⁸ tuxšišn⁹ yeha-būnāe.¹⁰ awzūnīk mēnūk Ōhrmazd Vahuman griftār¹¹ havdāni¹² pavan¹³ zak¹⁴ dahišn (aēy-am¹⁵ pavan tan¹⁶ mähmān¹⁷ yehvūnāt). ahrākīh madam¹⁸ val¹⁹ i²⁰ staxmak²¹ (Ganāk Mēnūk) amāvand havd²² pavan zak i²³ Vahuman sardārīh.²⁴*

I

Sanskrit. *uñcāir mām śodhaya Svāmin (kila pīḍākarāt Āharmanāt suddham kuru). sampūrṇamānasatām adhyavasāyam ca dehi. Gurutara Adṛśyamūrter Mahājñānin Gvahmanasya grhītāro bhavāmaḥ (kila me tanuna abhyāgato 'stu). puṇyam haṭhinaḥ upari śaktam bhūyāt (kila balātkaṛiṇaḥ Āharmanasyopari śaktam bhūyāt) Uttamamanasaḥ prabhutvena.*

I

Persian. *ay Šāhib bah xūb u bah xāliš bakun marā (ya'nī az azār dahandah Ahriman xāliš bakun). pur menišnī u tavānāi rā badeh. ay Buzurgtar Menū 'aḡil Bahman rā bagīram (ya'nī dar tan mähmān bād). kirfah bar sitamgārān qādir bād (sitamgār ya'nī bar Ahriman qādir bād) az šāhibi Bahman.*

I

Gujarati. *e Hormajd mahne buland sampuran manasnī (iāne tamām nek andeśo) ane tavānāi āp ane (jakhmī karnār Ehereman) thī mahne khalās kar. e bujorag mīno Hormajd hū Behemanno (iāne bhālī manasnīno) pakadnār cheū (te bhālī manasnī mahne āp). ke śavab je jolamgār (Ehereman) ūpar ghano hematdār che te bhālī manasnīnī sardārīthī che.*

I

Pahlavi. [Deliver] me from (the tormentor Ahriman), O Ormazd, (that is), save me from him. Give me perfect-mindedness and vigor. Let me be the acceptor of Bahman through that gift, O Holy Spirit Ormazd, (that is, may he be a guest in my body). May righteousness be powerful over the tyrannical (Evil Spirit) through the lordship of Bahman.

I

Sanskrit. Purify me highly O Lord, (that is, make me pure from the tormenting Ahriman). Give me perfect-mindedness and energy. May we be [lit. we become] the accepters of Bahman, O Thou who hast Great Knowledge, more than Venerable, [and] of Invisible Form (that is, let him be a guest through my body). May righteousness be powerful over the oppressor, (that is, may it be powerful over Ahriman) through the lordship of the Best Mind.

I

Persian. Make me good and pure, O Lord, (that is, purify me from the tormentor Ahriman). Give me perfect-mindedness and power. I accept the wise Bahman, O More than Great Spirit, (that is, may he be a guest in my body). May righteousness be predominant upon the tormentor, ('the tormentor'—that is, may it predominate over Ahriman) through the lordship of Bahman.

I

Gujarati. Give unto me, O Ormazd, great, complete thought (that is, perfect good reflection) and power and purify me from (the tormentor Ahriman). O great spirit Ormazd, I am a holder of Bahman (that is, of the good thought; give that good thought unto me). It is through the chieftainship of the good thought that merit is very courageous over the oppressive (Ahriman).

2

Avesta.

*rafədrāi Vouru.čāšāne dōisi mōi yā Və abifra
tā Xšadrahya Ahurā yā Vəshkōuš ašiš Manamhō
frō Spəntā Ārmaite Aša daēnā fradaxšaya.*

2

Pahlavi. *amat¹ rāmišn pavan kāmak² čāšand³ (aēy ešān
pavan⁴ apāyast⁵ pavan rāmišn⁶ ʔal⁷ vabidūnd⁸). yehabūnēt⁹
ō¹⁰ li (mizd¹¹ u¹² pātđahišn). mavan-am¹³ pavan¹⁴ sak i¹⁵
lakūm¹⁶ barā¹⁷ pavan¹⁸ patūkīh (aēy-am pavan kār i¹⁹ Dātistān
i²⁰ lakūm²¹ patūkīh²² yehvūnāt²³ af-am²⁴ yehabūnēt²⁵). sak²⁶
pavan x²⁷atāyih i²⁸ Ōhrmazd u²⁹ mavan³⁰ Vahuman³¹ tarskæ³²
(hāvišt³³ af-am yehabūnēt³⁴). frāč³⁵ Spandaramat³⁶ aš³⁷ pavan
ahrākīh³⁸ Dēn³⁹ frāč daxšakēn⁴⁰ (aēy-aš⁴¹ pavan⁴² frārōnīh⁴³
pavan⁴⁴ daxšak barā vabidūn⁴⁵).*

2

Sanskrit. *ānandam svecchayā āsvādayitṛn (kila keṣamcit
yadṛcchayā ānandakarān) dehi mahyam yān yuṣmakam śaktiyāh
(kila kāryeṣu nyāyeṣu ye yuṣmakam śaktiyā santi tān me dehi).
tān svāmīṭayā Ahurmajdasya yān Uttamamanasā bhaktiśīlan (kila
śiṣyān tān me dehi). prakṛṣṭam prthivyām Sampūrnāmanasyām
Punyena Dinim pracihṇaya (kila sadācāritayā Dinisabhijñānena
kuru).*

2

Persian. *rāmišn bah gauq xūd bacašan (ya'nī harkas rā bah
gauk xūd rāmišn bakun). badeh marā an cih quat šumā ast
(ya'nī dar kār 'adl an cih šumā rā quat ast an marā badeh). an
quat ay Šāhib kih ū Bahman ast ummatān (ya'nī šagirdān marā
badeh) vas andar zamin bandah menišn az kirfah andar Dīn
nišāndar bakun.*

2

Avesta.

For my support, O Far-seeing One, may Ye manifest¹ unto me
those incomparable things

Of Your Khshathra, O Ahura, which are the reward of Vohu
Manah;

Instruct our consciences, O Holy Armaiti, through Asha.

2

Pahlavi. [Give] those who cause to taste joy according to
desire (that is, who do cause joy unto others, as is requisite).
Give me (reward and grace). [Give] unto me him who is of
your power, (that is, give unto me him who is of your power in
the work of your Law). (Give unto me that disciple) who is of
the lordship of Ormazd and devoted to Bahman. Reveal the
Religion, O Aspadad, unto him through righteousness, (that is,
make him upright through revelation).

2

Sanskrit. Give unto me those who cause to taste joy accord-
ing to their own will (that is, the makers of joy for anybody as
they please), who [are] of your power, (that is, give unto me
those who are of your power in lawful actions). Those who
through the lordship of Ormazd [are] devotional through the
Best Mind (that is, give unto me those disciples). Eminently
stamp through Righteousness on the earth Religion, which is
of Perfect Mind, (that is, make [it] with good conduct through
the recognition of Religion).

2

Persian. Cause joy in accordance with one's desire, (that
is, cause joy to everyone according to his desire). Give me
that which is your power, (that is, give that power unto me which
is yours in lawful deeds). That power, O Lord, which [is] of
the followers of Bahman, (that is, give disciples unto me). Make
perfect-mindedness a manifester of Religion on earth through
meritorious works.

2

Gujarati. (ane) rāmaśnī morād mujab rākhū cakḥadū tebi bhaṭi manasnīnā sardārīthā che. ane e Hormajd mahne tāhārī kaūat āp ane te je bhaṭi manasnīnā (farmānbardār sāgerdo) che te ūpar (mahne) pādśāhī ane sardārī āp ane šavāb tathā Dīnnā kāmā bujorag sampuraṇ manasnīnī (māhārī) khaślat kar (iāne māhārī khaślat nek kar).

3

Avesta. at rātəm Zaraduštrō tanvasčī x^aahyā uštānəm
dadāiti paurvatātəm Mananhasčā Vanhēuš Masdāi
šyaoḍnahyā Ašāi yāčā uxdaḥiyāčā sraošəm xšadrəmčā.

3

Pahlavi. etōn¹ pavan² rātīh³ mavan⁴ Zaratušt⁵ havōm tan
zak-č⁶ i⁷ nafšō xayā⁸ yehabūnam⁹ pavan pēš¹⁰ rawišnīh (pavan¹¹
pēšpāyīh¹²) val¹³ Vahuman¹⁴ u¹⁵ Ōhrmazd-č¹⁶ pavan¹⁷ kunišn
ō¹⁸ Ašavahišt¹⁹ (aēy²⁰ kunišn²¹ zak²² vabīdūnam²³ i²⁴ Ašavahišt²⁵
apāyet²⁶) u²⁷ milayā²⁸ nigōšīšnīh²⁹ ō³⁰ Xšatravar³¹ (ēvak³² bēn³³
tanīd³⁴) milayā³⁵ etōn yemalelūnam mavan apāyast Xšatravar (aēy
pātaxšā pasand kunad).

3

Sanskrit. evaṁ dakṣiṇayā Jarathuštro 'ham tanośca nijam
jivam dadāmi purahpravṛtīyā (kila agratayā) Uttamamanase
Ahurmajdaya. karmani ca Puṇyāya (kila karma tadeva karomi yat
Puṇyāya rocate) yā ca uktīḥ śrutīḥ [tayā] Saharevarāya rajñe.

3

Persian. zdūn badaham Zartušt tan u jān x^aēš badaham bah
pēšavāi (ya'ni pēš raftah) bah veh menišn Hormazd rā. kunišn

2

Gujarati. (And) even that is through the chieftainship of the good thought, that I can keep, and cause to feel joy in accordance with desire. And give unto me O Ormazd, thy strength, and give (me) sovereignty and chieftainship over those who are (the obedient disciples) of the good thought, and make (my) character of perfect good thought in merit and acts of the Religion, (that is, make my character good).

3

Avesta.

So Zarathushtra gives as an offering even the life of his body,
And the excellence¹ of Vohu Manah unto Mazda,
As also² obedience and power of deed and word unto Asha.

3

Pahlavi. Thus, by way of charity, I, who am Zartusht, give my body, as also my own life, by proffering (through leadership) unto Bahman as also unto Ormazd, by deeds unto Ardibahisht, (that is, I do those deeds which are worthy of Ardibahisht), and by the hearing of speech unto Shahrivar (one in the other), I speak such words as are worthy [to be addressed] to Shahrivar, (that is, [such as] the king would like).

3

Sanskrit. So, by way of gift, I, Zartusht, give even my own life of body unto the Best Mind [and] Ormazd by precedence (that is, by priority) and unto Righteousness in action, (that is, I do just that action which is agreeable to Righteousness), and unto Shahrivar the king [I give] the attention to speech.

3

Persian. Thus, I, Zartusht, give my own body and life through leadership (that is, by coming forward) with good thought unto

Ašō (ya'nī kunišn edun bakunam kih Din az ān xušnūd bāšad) in guftan u šanīdan az Šahrivar pādīšāh.

3

Gujarati. *e Hormajd e raveše hū je Jartost chetū te āgal cāl-vāihī māhārā tanmā ane māhārā jivmī śakhāvat Beheman Amsās-pandne apū (iāne māhārū tan ane jiv fedā karū) ane ašoinā kām karū (Ardībeheštne khuš āve tehvā). je sakhun bolū te ehevā bolū je Šeherevarne śābhlvā lāek (iāne pādśāhā pašand).*

4

Avesta. *xšnaoθra Ahurahe Mazdā. nōmasē tē Ātarš Mazdā Ahurahe huδā mazišta Yazata. fravarāne . . . Ahura.īkaxšo. [Gāh.] Āθrō Ahurahe Mazdā puθra. tava Ātarš puθra Ahurahe Mazdā.*

4

Pahlavi. *šnāyēnitārīh¹ i² Ōhrmazd (X^oatāe³). namāz⁴ lak⁵ Ātāš⁶ i⁷ Ōhrmazd (berθ⁸) hudāk⁹ mahist Yazat¹⁰. franāmam . . . Ōhrmazd Datistān. [Gāh.] Ātāš¹¹ i¹² Ōhrmazd berθ¹³. lak Ātāš¹⁴ berθ¹⁵ i¹⁶ Ōhrmazd¹⁷.*

4

Sanskrit. *satkārāye Svāminam Mahājñāninam (kila śānandam karomi). namas te Agne Mahājñāninah Svāminah uttama-dāninah mahattarasya Ījadasya. prabravāmi . . . Hormijda-nyāyavatīm. [Gāh.] Agneḥ Svāmino Mahājñāninah putrasya. tava Agneḥ putra Svāmino Mahājñāninah.*

Ormazd, the deeds unto Righteousness (that is, I do such deeds as are agreeable to the Religion), this speaking and hearing from Shahrivar, the king.

3

Gujarati. O Ormazd, in this manner I, who am Zartusht, come forward to give the gift of my body and my life to the Archangel Bahman, (that is, I dedicate my body and life) and I perform acts of righteousness (such as would please Ardibahisht). The words that I utter shall be such as would be worthy for Shahrivar to hear, (that is, pleasing to the sovereign).

4

Avesta. Propitiation unto Ahura Mazda. Homage unto thee, O Fire of Ahura Mazda, thou good-created, great Angel. I proclaim . . . of Ahurian Faith. [Gah according to the period of the day.] Unto Fire, the son of Ahura Mazda. Unto thee, O Fire, son of Ahura Mazda.

4

Pahlavi. Propitiation unto the (Lord) Ormazd. Homage unto thee, O Fire, (son) of Ormazd, thou good-created, great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

4

Sanskrit. I pay respect to the Lord that has Great Knowledge, (that is, I cause him joy). Homage unto thee, O Fire of the Lord that has Great Knowledge, the good-created, more than great Angel. I proclaim . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of the Lord that has Great Knowledge. Unto thee, O Fire, son of the Lord that has Great Knowledge.

4

Persian. *xušnūd kunam Hormazd rā (ya'nī bah rāmišn bakunam). namāz turā ay Ātaš Hormazd hūdahišn mihtar Isad rā. baxānam . . . Hormazd 'Adl. [Gāh.] Ātaš Hormazd pus rā. tu Ātaš pus Hormazd rā.*

4

Gujarati. *ane khusāl karūc Hormajdne ane e Hormajdnā Ātaš tū nekīno āpnār bujorag Ijad che te tune nomāj karūc. bujor-githī padhū . . . Hormajdno Hokam. [Gāh.] Ātaš Hormajdnā beṭāne (Ātaš Hormajdno beṭo: ehenī samaj e je pāk Ātašne e bujarag khetāb āpelo che ane mukarar dādār Hormajd meherbānīnī rue potānī pedāesne farjandne thekāne ganeche tathā tamām ālamnī najdik dādār Hormajd bāp ane murabīne thekāne che). tū e Ātaš Hormajdnā beṭāne.*

5

Avesta. *Ādō Ahurahe Mazdā puđra X'arənanhō Savanhō Mazda.đatahe Airyanəm X'arəno Mazda.đatanəm Kāvayeheča X'arənanhō Mazda.đatahe Ādō Ahurahe Mazdā puđra Kavōiš Haosravanhahe Varōiš Haosravanhahe Asnavantahe Garōiš Mazda.đatahe Čačistahe Varōiš Mazda.đatahe Kāvayeheča X'arənanhō Mazda.đatahe.*

5

Pahlavi. *Ātaš¹ i² Ōhrmazd berə³ (Ātr⁴ Frōbag⁵) Gadə⁶ u Sūt i⁷ Ōhrmazd dāt⁸ Ērān⁹ Gadə i¹⁰ Ōhrmazd dāt¹¹ Kyān¹² Gadə i¹³ Ōhrmazd dāt¹⁴ (šēm¹⁵ i denə Ātaš¹⁶ Ātr Frōbag¹⁷ denə Ātaš¹⁸ pēšak āsrōnīh yaxsenunēt¹⁹ aēγ²⁰ Dastabarān²¹ u Magōpatān²² dānākih²³ u²⁴ buzurgīh²⁵ u gadə²⁶ i pavan ayāwārīh denə²⁷ Ātaš²⁸ vindet u²⁹ zak i³⁰ levatə Dahāk patkār kart valə³¹ jehvūt) Ātaš³² i³³ Ōhrmazd berə³⁴ (Ātr³⁵ Gōšasp) u³⁶ Kēxsrū³⁷ (aēγ³⁸ pātaxša*

4

Persian. I propitiate Ormazd (that is, I cause him joy). Homage unto thee, O Fire of Ormazd, the good-created, great Angel. I announce . . . of the Law of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd. Unto thee, O Fire, son of Ormazd.

4

Gujarati. And I propitiate Ormazd, and I pay homage unto thee, O Fire of Ormazd, thou who art the great Angel, the giver of goodness. I recite with exaltation . . . of the Commandment of Ormazd. [Gah according to the period of the day.] Unto Fire, the son of Ormazd ('Fire the son of Ormazd'; the meaning of this is, that this great title is given to the holy Fire, and especially that the creator Ormazd, through kindness, looks upon his own creation as his offspring; and the creator Ormazd is the father and patron of all mankind). Unto thee, O Fire, son of Ormazd.

5

Avesta. Unto Fire, the son of Ahura Mazda; unto the Glory [and] Weal, created by Mazda; unto the Aryan Glory, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; unto Kavi Husravah; unto the Lake of Husravah; unto Mount Asnavant, created by Mazda; unto Lake Chaechasta, created by Mazda; unto the Kingly Glory, created by Mazda.

5

Pahlavi. Unto Fire, the son of Ormazd (*Ādar Froba*); unto the Glory and Weal, created by Ormazd; unto the Iranian Glory, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is *Adar Froba* by name, this Fire holds [i. e. maintains] the profession of the priesthood, and it is through this Fire that the *Dasturs* and *Mobads* obtain wisdom, greatness, and glory, and it was he who combatted with *Zohak*); unto Fire, the son of

Kēxūsṛā amark hast zak rā nasīm) u³⁹ Var⁴⁰ i⁴¹ Husrav⁴² (i⁴³ pavan Ātrapātkān mavan zak var malkatā i Kēxūsṛā i bast yekavīmūnēt pavan Ātrapātkān zak rā) Asnavand⁴⁴ Gar i Ōhrmazd dāt⁴⁵ (amat⁴⁶ madam zak valṁ jīvāk i Ātr Gōšasp aīt) Čēčast⁴⁷ Var i Ōhrmazd dāt⁴⁸ (ae⁴⁹ min⁵⁰ Čēčast⁵¹ valṁ⁵² zak⁵³ var 4 frasang mavan⁵⁴ zak var pahānā u drānā 4 frasang aīt) Kyān⁵⁵ Gadṁ i⁵⁶ Ōhrmazd dāt⁵⁷ (šēm⁵⁸ i denṁ Ātaš⁵⁹ Ātr Gōšasp aīt u kār i denṁ Ātaš⁶⁰ artēštārīh aēy pavan andarūn Ātrapātkān artēštār tēžtar u takīktar aīt pavan rās i valṁ u malka⁶¹ Kēxūsṛā madam Vahumandēz perōžkarīh⁶² ayāft pavan ayāwārīh⁶³ i⁶⁴ denṁ Ātaš⁶⁵ u⁶⁶ pavan levīn⁶⁷ Ōhrmazd nālet u frayāt kart val denṁ Ātr Gōšasp yehvūnt).

5

Sanskrit. *Agneḥ Svāmīno Mahājñānīnāḥ putrasya Śrīyā Labhasya Majdadattasya Erāndeśa Śrīnām Majdadattānām Rājalakṣmyāśca Majdadattāyāḥ (ayam Agniḥ Ādaraphīrā nāma asya kāryam ācāryavidyā idam kila tasmin pakṣe ācāryāḥ jñānavantaḥ kriyāvantaśca bhavanti prabhāvena asya tathā sa yāḥ samam Dahākena prativādam akarot) Agneḥ Svāmīno Mahājñānīnāḥ putrasya rājñāḥ Kaekhusravasya. Guphāyāśca Kaekhusravīyāyāḥ (akarot asau 'bhūt yā Ādarabadigāndeśe asti) Asnavandagireśca Majdadattasya Cayacistarandhrasya Majdadattasya (Cayacistarandhrāt sā guphā caturbhīryojanāir asti) Rājalakṣmyāśca Majdadattāyāḥ (Agniḥ Ādaraguśaspa nāma asya kāryam kṣatriyavidyā idam kila Ādarabadigāndeśapakṣe kṣatriyāḥ śighratarāḥ śarataraśca bhavanti prabhāvena asya tathā sa yāḥ purataḥ Ahuramajdasya ākrandat asau 'bhūt).*

Ormazd (Adar Goshasp) and unto Kaikhusru (that is, homage unto the king Kaikhusru, who is immortal) ; and unto the Lake of Kaikhusru (which is in Azarbaijan ; unto that lake which is built by the king Kaikhusru in Azarbaijan) ; unto Mount Asnavad, created by Ormazd (the place where is located the Fire Adar Goshasp) ; unto the Lake Chechast, created by Ormazd (that is, it is four leagues from Chechast to that lake, which lake is four leagues in breadth and length) ; unto the Kingly Glory, created by Ormazd (and the name of this Fire is Adar Goshasp, and the function of this Fire is the profession of warriors, that is, it is through him that the warriors are quicker and stronger in Azarbaijan, and it was through the help of this Fire that the king Kaikhusru obtained victory at Bahmandez, and it was this Adar Goshasp that wailed and complained before Ormazd).

5

Sanskrit. Unto Fire, the son of the Lord that has Great Knowledge; unto the Glory [and] Acquisition, given by Mazda; unto the Glory of the land of Iran, given by Mazda; and unto the Kingly Glory, given by Mazda, (this Fire [is] Adar Froba by name; his function [is] the science of the teacher; here, that is in that locality, the teachers become wise and efficient through his enlightenment; likewise [it is] he that had [lit. made] a controversy with Zohak) ; unto Fire, the son of the Lord that has Great Knowledge; unto the king Kaikhusru; unto the Cave of Kaikhusru (that was made by him [and] which is in the region of Azarbaijan) ; and unto Mount Asnavad, given by Mazda; unto the Chasm [of] Chechast, given by Mazda (that cave is four *yojanas* [36 miles] distant from the Chasm [of] Chechast) ; and unto the Kingly Glory, given by Mazda (the Fire Adar Goshasp by name; his function is the science of the warrior, that is, in the locality of Azarbaijan the warriors become more quick and more heroic through his enlightenment; likewise he was the one that lamented in the presence of Ormazd).

5

Persian. *Ātaš Hormazd pus rā Xoreh u Sud Hormazd dādah rā Īrān šahr Xoreh Hormazd dādah rā Xoreh Padišah Hormazd dādah rā (in Ātaš Ādar Frobā nām kār in ahšurnān pešah ya'nī an sū ahšurnān dānatar u bah 'azmat bāšand bah yārī an u an kih bā Zahhāk munāğara kard u būd) Ātaš Hormazd pus rā pādīšah Kexusru rā nihān xānah Kexusru rā (kih kard u būd kih andar Ādarābādgan šahr hast) Asvant Kūh Masd dādah rā Cicast Var rā (kih an nihān xānah cahār farsang ast) Kyān Xoreh Masd dādah rā (Ātaš Āzar Gušasp nām kār u rathīštārān pešah in ya'nī sū Ādarbādgan šahr rathīštārān tēztar u zūrmand bāšand bah yārī ū u an kih pēš Hormazd nālīd u būd).*

5

Gujarati. *ane Ātaš Hormajdnō beṭo ghaṇo nurmand ane faede-mand Hormajdnō pedā kidhelo (Ādarfarobā Ātaš) che tehene (Ādarfarobā te ek atašnū nām che ane e ātaš Daštāro Mobedo ane parejgāro ūpar movakal che tathā e Ātašne Ādarfarāhabhi keheche) ane Hormajdnū pedā kidhelū Irānī Nur che (Irānī Nur te bhālī Mājdiāsnī Dinnā Nur tathā ejmatne keheche ke e Dinno tolo e Nurthī hameš fatemand reheche) ane Hormajdnū pedā kidhelū Keānī Nurne (Keānī Nur te je khudāi nur madhenū ek nur che ke e Nur tamām duniānī khalak ūpar ūtreche tethi inśānone ganī dānāi hunar kudrat āsel thāe che) ane Ātaš Hormajdnō beṭo (Ādar Gošasp Ātaš che tene Ādar Gošasp te ek atašnū nām che ane e Ātaš pehelvāno tathā śipāiho ūpar mavakal che vijnā Ātašne bī Ādar Gošasp keheche) ane Kekhaśro pādśahā ne ane Kekhaśroe (je Ādarbādgan šehermā je gofo bādhele che) te gofāne ane Hormajdnā pedā kidhela Asnuand Pāhādne (Asnuand te ek pāhādnnū nām che e pāhād ūpar Ādar Gošasp nāmna Ātašnū mukām che tethi e pāhādne ghaṇī bujaragī che) ane Hormajdnā pedā kidhela Cecašte Var gofāne (Cecašte Var te ek gofānū nām che ane pādśā Kekhaśro e gofā madhe geb thāco*

5

Persian. Unto Fire, the son of Ormazd; unto the Glory and Weal, created by Ormazd; unto the Glory of the land of Iran, created by Ormazd; unto the Kingly Glory, created by Ormazd; (this Fire is Adar Froba by name, its function is the profession of the priesthood; that is, it is through his help that the priests become wiser and possessed of efficiency in that region, and it was he who held a controversy with Zohak); unto Fire, the son of Ormazd; unto the king Kaikhusru; unto the place of concealment of Kaikhusru (which was made by him in the province of Azarbaijan); unto Mount Asnavad, created by Ormazd; unto the Lake Chechast (which is four leagues from that place of concealment); unto the Kingly Glory, created by Ormazd (the Fire [is] Adar Goshasp by name; his function is the profession of the warriors, it is through his help that the warriors become quicker and more powerful in the province of Azarbaijan, and it was he that lamented before Ormazd).

5

Gujarati. And unto Fire, Ormazd's son, the glorious and possessed of gain; (unto the Fire Adar Froba) created by Ormazd; (Adar Froba is the name of a fire, and this fire presides over the Dasturs, Mobads, and the pious men; and this fire is also called *Ādarfarāhā*); and unto the Iranian Glory, created by Ormazd; (the Glory and marvels of the Mazdayasnian Religion are called 'the Iranian Glory,' and the followers of this Religion always become victorious through this Glory); and unto the Kingly Glory, created by Ormazd ('the Kingly Glory' is one of the divine glories; it descends upon the world's entire creation, whereby men obtain much wisdom, skill, and power); and unto Fire, the son of Ormazd, (the Fire Adar Goshasp, Adar Goshasp is the name of a fire, and this Fire presides over the heroes and soldiers; the Fire of lightning is also called Adar Goshasp); unto the king Kaikhusru and unto the Cave (that was built) by Kaikhusru (in the province of Azarbaijan); and unto Mount Asnavad created by Ormazd; (Asnavad is the

che e gofo lābo tathā pōholo farsang 4 che) ane Hormajdnū peda kīdhelū Keānā Nurne.

6

Avesta. *Ādrō Ahurahe Mazdā puđra Raēvantahe Garōiš Mazda.đatahe Kāvayeheča X^aarənanhō Mazda.đatahe Ādrō Ahurahe Mazdā puđra Ātarš spənta rađažštāra Yazata pouru.-x^aarənanhā Yazata pouru.bažšasa Ādrō Ahurahe Mazdā puđra maī vīspaēibyo ātərəbyō xšadrō.nafədrō Nairyō.sanhahe Yazatahe xšnaodra . . . frasastayaēča. yathā Ahū vairyō . . . viđvā mraotū.*

6

Pahlavi. *Ātaš¹ i² Ōhrmazd berə³ Rəvand⁴ Gar i⁵ Ōhrmazd dat⁶ (mavan⁷ madam Gar i jivak Ātr Būrsin ait) u⁸ Kyān⁹ Gadā i¹⁰ Ōhrmazd dat¹¹ (šəm¹² i denā Ātaš¹³ Atr Būrsin Mitr ait af-aš¹⁴ kār i vāstryōših ait aēy vāstryōšan val madam kār i vāstryōših dānaktar u tōxšatar¹⁵ u šōstak jamaktar yehvānd pavan ayawārih i denā Ātaš¹⁶ u¹⁷ levatā Vištāsp pūrsakih u pasx¹⁸ kart valā denā Ātaš¹⁹ yehvānt. denā²⁰ petak²¹ aēy pavan denā kola 3 pēšak ben kār²² 3 kola 3 ait²³ mō asrōnān²⁴ asrōnih ašnak artēštārān²⁵ artēštārīh ašnak vāstryōšan²⁶ vāstryōših ašnak²⁷ asrōnān²⁸ hanā²⁹ yašt³⁰ kartan af-ašan artēštārīh druž Ganak Mēnak zatan af-ašan vāstryōših³¹ pūhn saxtan vāstryōših³² zēn awzār saxtan āraštān artēštārīh devik u druž³³ laxvār daštān) Ātaš³⁴ i³⁵ Ōhrmazd berə³⁶ Ātaš³⁷ awzānīk artēštār³⁸ Yazat³⁹ pur gadā u Yazat pur bēšazēnītār (aš⁴⁰ artēštārīh⁴¹ druž zatārīh u⁴² pur gadā⁴³ aš gadāomandīh⁴⁴ u⁴⁵ bēšazēnītārīh⁴⁶ mēnakīh⁴⁷ zatārīh ahoš⁴⁸ gartān min Spēnak Mēnak dāmān ait⁴⁹ Ātaš⁵⁰ i⁵¹ dārih⁵²) Ātaš⁵³ i⁵⁴ Ōhrmazd berə⁵⁵ levatā harvišp⁵⁶ Ātašan⁵⁷ x^aatāh⁵⁸*

name of a mountain; the seat of the Fire named Adar Goshasp is on this mountain, consequently this mountain has great renown); and unto the Cave Chechast created by Ormazd (Chechast is the name of the cave and the king Kaikhusru disappeared in this cave; this cave is four leagues long and broad); and unto the Kingly Glory created by Ormazd.

6

Avesta. Unto Fire, the son of Ahura Mazda; unto Mount Raevant, created by Mazda; unto the Kingly Glory, created by Mazda; unto Fire, the son of Ahura Mazda; O Atar! holy warrior, thou Angel full of Glory, thou Angel full of healing; unto Fire, the son of Ahura Mazda, with all fires; unto the Angel Nairyosangha, offspring¹ of sovereignty. Propitiation . . . glorification. As [he is] the Lord to be chosen . . . let one who knows it pronounce it unto me.

6

Pahlavi. Unto Fire, the son of Ormazd; unto Mount Revand created by Ormazd (on which Mount is the seat of the Fire Burzin); and unto the Kingly Glory, created by Ormazd; (the name of this Fire is Adar Burzin Mihr; his function is the profession of agriculture; that is, it is through the help of this Fire that the agriculturists become wiser and more energetic in the work of agriculture, and better provided with clean clothes; and it was this Fire that interchanged question and answer with king Gushtasp. It is manifest that all these three professions have three functions, since the priests are known through the priesthood, the warriors are known through their science of war, the agriculturists are known through their science of agriculture; [the function] of the priests is to offer sacrifices; of the warriors, to smite the wicked Evil Spirit; of the agriculturists, to prepare food, and to prepare and arrange arms and equipments; and of the warriors to keep back the fairies and the fiends); unto Fire, the son of Ormazd; O Fire, thou holy

*nāf*⁶⁸ *Neryosang*⁶⁹ *Yazat* (*af-aš*⁶⁰ *x^vatā*⁶¹ *nāfih hanā*⁶² *aēy nāf*
*x^vatāyān*⁶³ *u dēhupātān dūtak*⁶⁴ *āzātkan*⁶⁵ *vazurgān*⁶⁶ *apāc*⁶⁷
*ārāyīšnīh*⁶⁸ *rāyōmand*⁶⁹ *u*⁷⁰ *gadōmand tōxmāk*⁷¹ *mavan*⁷² *valō*⁷³
*aēy*⁷⁴ *harvisp dēhupātān andar nāf Neryosang Yazat aūt u harvisp*
*tōxmāk pātaxšān*⁷⁵ *min denō Ātaš*⁷⁶ *Neryosang Yazat aūt zak rā*
nasīm). *pavan šnāyēnūtārīh . . . frač āfrinakānīh. čīgōn Ahu*
kāmak . . . dānišnīk yemalelānam.

6

Sanskrit. *Agneḥ Svāmīno Mahājñīnāḥ putrasya Raevanda-*
gīreḥ Majdadattasya Rājalakṣmyāśca Majdadattāyāḥ (ayam
Agniḥ Ādaraburjinmahira nāma asya kāryam kṣīvidyā idam
kila tasmin pakṣe kṣīkarmināḥ vyavasāyitarāḥ kṣīkarmajñāna-
tarāḥ dhātavastratarāśca bhavanti prabhāvena asya tathā sa
yah samam Guṣṭāspena rājñā prativādam akarot ayam abhūt)
[. . .] *Agneḥ Svāmīno Mahājñānīnāḥ putrasya samam sama-*
grāḥ agnibhiḥ rājanābher Nairīsaṅghasya Iajdasya (asya *rāja-*
nābhīṭa ca iyaṁ yat nābhe rājñām dēśapatīnām anvayasya ca
prabhutvayatām mahattarāṇām bījam etasmāt). *anandanāya*
. . . *prakāśanāya. yathā Svāmīnāḥ kāmaḥ. . . vijñāya bravīmi.*

6

Persian. *Ātaš Hormazd pus rā Revand Kūh Masd dādah rā*
Kyān Xoreh Hormazd dādah rā (in *Ātaš Āzarburzinmīhr nām*
kār in vāstryūšān kār kunandagān burzigarī dānandagān safīd
jāmagān bāšand bah yārī u u ān kih bā Guštāsp munāgara kard u
būd) *Ātaš Hormazd pus rā Ātaš farohar ratahštārān rā Izad pur*
nūr Izad pur tandurustī Ātaš Hormazd pus rā bā hamā ātašān

warrior, thou Angel full of glory and Angel full of healing; (his warriorship, smiting the fiends, and being of full glory and possessed of glory and healing, smiting secretly, rendering unconscious, is through the creatures of the Holy Spirit—the Fire of the hearth); unto Fire, the son of Ormazd together with all fires; unto the Angel Neryosangh of kingly navel; (his being of kingly navel is this, that the making of the seed of the lords and chiefs, their noble race, and the great men full of radiance and glory is through him; that is the Angel Neryosangh is in the navels of all chiefs, and the seeds of all kings are through this Fire, Angel Neryosangh; homage unto him). For the propitiation . . . benediction. As is the desire of Ormazd . . . I speak with knowledge.

6

Sanskrit. Unto Fire, the son of the Lord that has Great Knowledge; unto Mount Revand, given by Mazda; and unto the Kingly Glory, given by Mazda (this [is the] Fire Adar Burzin Mihr by name, his function [is] the science of the agriculture, that is in that locality the agriculturists become more energetic, more wise in agriculture and better provided with clean clothes through his illumination; likewise, it was he that had [lit. made] a controversy with Gushtasp the king); [. . .] unto Fire, the son of the Lord that has Great Knowledge, together with all fires; unto the Angel Neryosangh in the navel of kings (and his being in the navel of kings [is] just this, that the seed in the navel of kings, rulers, and the race of the powerful and the more than great is from him). For the propitiation . . . manifestation. As [is] the desire of the Lord . . . I speak eminently for [our] understanding.

6

Persian. Unto Fire, the son of Ormazd; unto Mount Revand created by Mazda; unto the Kingly Glory created by Ormazd; (this Fire is Adar Burzin Mihr by name, his work is the science of agriculture; it is through his help that the agriculturists become active, knowers of agriculture, and [possessed] of white robes; and it was he that had a

pādišah nāfi Neryosang Izad ra (pādišah nāfi u in kih andar nāf pādišahān u dahyupadān u xʷšāvandān vas mihtar tuxam az u). xušnūd kunam . . . āškār kunam. čān murād Xudāi . . . bah bulandih marā bagui.

6

Gujarati. *ane Hormajdnō beṭo (Ādarburjīn) Ātašne (Ādarburjīn te ek Ātašnū nām che e Ātaš khetivādīnā karnār burjigaro npar mavakal che pādšāhā Gostāšp sate savāl javāb kiḍhā hatā te e Ātaš che ane e Ātašne Ādarburjīn Meherbhī keheche) ane Hormajdnō pedā kiḍhelo Revand Pahād che tehene (Revand te ek pāhādñū nām che ane e pāhād npar Ādarburjīn nāmna Ātašnū mukām che tethi e pāhād bujarag che) ane Hormajdnū pedā kiḍhelū Keānū Nurne ane Ātaš Hormajdnā beṭāne je Ātaš bujorag varadhīno karnār pehelvān ane nur bharelo Ijad ane ghaṇi tandarūstīno apnār Ijad che tehene ane Ātaš Hormajdnā beṭāne tatha tamām ātašo tathā pādšāhano nābh je Neriošang Ijad che (Neriošang Ijad te ek Fareštānū nām che ane ek Ātašnūbi nām che e Ātašnū mukām je pādšāho Dasturo Mobedo tathā parejgāro che tevonnā nābhīmā che te sāthe e tamām ātašane) khushāl karvāne vāste . . . maškūr karū. je mišale Hormajdnā khāeš . . . e raveše khabar kahūc.*

7

Avesta. *yasnēmča vahmēmča hu.beretīmča ušta.beretīmča vanta.beretīmča afrīnāmi tava Ātarš puḍra Ahurahe Masdā.*

*yesnyō ahi vahmyō
yesnyō buyā vahmyō
nmānāhu mašyakanam.
ušta buyā ahmāi naire
yasə.θwā bāda frāyaxaitē*

controversy with Gushtasp); unto Fire, the son of Ormazd; unto Fire, the holy warrior, the Angel full of glory, the Angel full of healing; unto Fire, the son of Ormazd; with all fires; unto the Angel Neryosangh of the kingly navel; (his being of the kingly navel is this, that the very great seed in the navel of kings, chiefs, and their kinsmen is through him). I propitiate . . . manifest. As is the desire of the Lord . . . speak unto me loudly.

6

Gujarati. And unto the Fire (Adar Burzin), the son of Ormazd (Adar Burzin is the name of a fire, this Fire presides over the agriculturists that are the tillers [of land]; it is this Fire that held a controversy with the king Gushtasp, and this Fire is also called Adar Burzin Mihr); and unto Mount Revand, created by Ormazd; (Revand is the name of a mountain, and the seat of the Fire Adar Burzin by name, is on the mountain, consequently this mountain is great); and unto the Kingly Glory, created by Ormazd, and unto the Fire, the son of Ormazd, which Fire is the great, increasing, heroic, and glorious Angel; and unto the Angel giving great health; and unto Fire, the son of Ormazd, and unto all fires; and unto the navel of kings, that is the Angel Neryosangh; (the Angel Neryosangh is the name of an Angel, as well as of a Fire; the seat of this Fire is in the navels of kings, Dasturs, Mobads, and pious men); to propitiate (all these fires) . . . I celebrate. As is the desire of Ormazd . . . so I announce.

7

Avesta. I bless the sacrifice and prayer, the good offering, and the wished-for offering, and the devotional offering [offered] unto thee, O Fire! son of Ahura Mazda.

Worthy of sacrifice art thou, worthy of prayer,
Worthy of sacrifice mayest thou be, worthy of prayer,
In the dwellings of men.
Happiness may there be unto that man
Who verily shall sacrifice unto Thee,

*ašsmō.zastō Barəsmō.zastō
gao.zastō hāvanō.zastō.*

7

Pahlavi. *yazišn*¹ *u*² *nyāyišn*³ (*zōhr*⁴) *u*⁵ *pavan*⁶ *hubarišnēh* *u*⁷ *nēwak*⁸ *barišnēh*⁹ *u* *ayāwār*¹⁰ *barišnēh* (*yātakgōwih*¹¹) *āfrīnam*¹² *ō*¹³ *lak* *Ātaš*¹⁴ *i*¹⁵ *Ōhrmazd berē* (*yazišn āšnāk*¹⁶ *u*¹⁷ *nyāyišn*¹⁸ *ostafrīt*¹⁹ *hubarišnēh*²⁰ *hanā*²¹ *mandavam*²² *dātan*²³ *u*²⁴ *nēwak* *barišnēh āpātānēh*²⁵ *u*²⁶ *pānakih*²⁷ *kartan*²⁸ *u*²⁹ *ayāwār*³⁰ *barišnēh* *pavan*³¹ *hamāk*³² *rās*³³ *ayāwārēh*³⁴ *u*³⁵ *yātakgōwih*³⁶ *kartan*³⁷). *yazišnōmand*³⁸ *havōde*³⁹ *nyāyišnōmand*⁴⁰ *yazišnōmand*⁴¹ *yehvūnāe*⁴² *nyāyišnōmand*⁴³ *hēn mān i*⁴⁴ *anšutān*⁴⁵ (*ēvak*⁴⁶ *pavan stāyišn*⁴⁷ *ēvak*⁴⁸ *pavan*⁴⁹ *āfrīn*). *nēwak*⁵⁰ *yehvūnāt valē*⁵¹ *gabrā*⁵² *mavan*⁵³ *lak*⁵⁴ *bāstān frāč*⁵⁵ *yezbešnēt*⁵⁶ *ēsm*⁵⁷ *yadē* *Barsm*⁵⁸ *yadē* *bisryā*⁵⁹ *yadē* (*jīv*⁶⁰ *āt*⁶¹ *mavan patvāsak*⁶² *yemalešnēt*⁶³) *hāvan* *yadē*⁶⁴.

7

Sanskrit. *ijīśnīmca namaskṛtīm ca uttamām āhūtīm ca śubhām āhūtīmca sahāyāāhūtīm ca āśīrvādayāmi tubhyam Agne putra Svāmīno Mahājñāninaḥ. ijīśnimān asi namaskṛtimān. ijīśnimān bhava namaskṛtimān nivāseṣu manuṣyānām. śubho bhūyāt asāu nā yas tvām nityam prakṛṣṭam ārādhayati samidhasto Baresma-hasto gohasto ghantāhastah.*

7

Persian. *āfrīn izišn u nyāyišn u veh bāt u hā bāt u yār bāt āfrīnīnam turā ay Ātaš pus Hormazd. izišnmand hasti u nyāyišnmand. izišnmand bāši u nyāyišnmand bah xānah (pa ābādān mardamān). nēk bād ān mard kih turā hamīśah bisyār buzurg dārad bah dast īsam u bah dast Barsam u bah dast jīvān u bah dast (har) ālat (Izišn).*

With fuel in his hand, with the Baresman in his hand,
With milk in his hand, with the mortar in his hand.

7

Pahlavi. I bless the sacrifice and praise ([with] oblations), and the good offering, and the excellent offering, and the helping offering (the intercession for good works), [offered] unto thee, O Fire, son of Ormazd (the manifest sacrifice and the praise [and] consecration; the bestowal of something, is the good offering; the giving of prosperity and protection is the excellent offering; and helping in any way and interceding for good works, is the helping offering). Full of sacrifice art thou, full of praise [art thou]. Be full of sacrifice, full of praise in the abodes of men (both through praise and through blessings). May that man be happy who always sacrifices unto thee with fuel in hand, Barsam in hand, meat in hand (libation; there is some one who says 'joined together'), with the mortar in hand.

7

Sanskrit. I invoke in my blessing for thee, O Fire; son of the Lord that has Great Knowledge, the sacrifice and homage and best invocation, and happy invocation, and helping invocation. Possessed of sacrifice art thou, possessed of homage. Be [thou] possessed of sacrifice, possessed of homage in the abodes of men. Happy may that man be who always propitiates thee pre-eminently with fuel in hand, Barsam in hand, milk in hand, mortar [lit. bell] in hand.

7

Persian. I bless the sacrifice, and praise, and good fragrance, and excellent fragrance, and the helping fragrance, unto thee, O Fire, son of Ormazd. Full of sacrifice art thou, full of praise. Be worthy of sacrifice and praise in the abodes of men (for [giving] prosperity). May that man be happy who always greatly venerates thee with fuel in hand, Barsam in hand, and milk in hand, and (any) implement (of Yasna-sacrifice) in hand.

7

Gujarati. *ijašne karve karī ane nīaēs karve karī ane khub lei jāve (iāne khušboi mukve) karī ane nek lei jāve (iāne negehebānī karve) karī ane iārī lei jāve (iāne jādangoi karve karī jādangoi te je koi savābnā kāmā košeštī vacmā paḍīne pote te kām kare iā harkoi pāše savābnū kām karāve tehene keheche) tū Ātaš Hormajdnā betānī āfrīn (iāne tārif) karūc. ke tū ijašne ane nīaēs karvāne lāek che. ane ādmānā gharne darneān ijašne ane nīaēs karvāne lāek thāo. ane je marād hameše esamne hāte ane Barsamne hāte ane jivāmne hāte ane hānanīmne hāte kārī tūne bujoragīthī ārādhe te marād nek thāo.*

8

Avesta. *dāityō.azsmi.buyā. dāityō.baoiḍi.buyā. dāityō.piḍwi.-buyā. dāityō.upasayeni.buyā. pərənāyuš.harəḍri.buyā. dahmāyuš.-harəḍri.buyā Ātarš puḍra Ahurahe Mazdā.*

8

Pahlavi. *datiḥa esm¹ yehvūnāe.² datiḥa³ bōi⁴ yehvūnāe.⁵ datiḥa⁶ pīhn⁷ yehvūnāe.⁸ datiḥa⁹ pašišn¹⁰ yehvūnāe.¹¹ purnāy¹² sardār yehvūnāe.¹³ dahmān¹⁴ sardār¹⁵ yehvūnāe¹⁶ Ātaš¹⁷ Ōhrmazd berā.*

8

Sanskrit. *sadācārīnī samidh [samid] bhūyāt (sadācāropārjita). sadācārī ca gandho bhūyāt. sadācārī ca bhojanam bhūyāt (pūrvadīpayanasamaye kṣāṭham vimucyate tad bhojanam). sadācārīnī ca puṣṭir bhūyāt (yat paścāt poṣayanasamaye kṣāṭham*

7

Gujarati. I offer blessings (that is, I praise) thee, O Fire, the son of Ormazd, through the offering of the sacrifice, and through the performance of praise, and through the well-bearing (that is, through offering incense), and through the good-bearing (that is, through offering protection) and through help-bearing (that is, through the performance of intercession for good works; whosoever intercedes for a meritorious act and performs it himself, or gets the meritorious act done by some one else, that is called 'interceding for good works'). Thou art worthy of the sacrifice and the offering of praise. And be thou worthy of the sacrifice and the offering of praise in the abodes of men. And may that man be good, who always praises thee with greatness, with fuel in hand, with Barsam in hand, with milk in hand, and with mortar in hand.

8

Avesta. Mayest thou be provided with proper fuel! Mayest thou be provided with proper incense! Mayest thou be provided with proper nourishment! Mayest thou be provided with proper up-keep! Mayest thou be maintained by one of full age! Mayest thou be maintained by one wise [in Religion], O Fire, son of Ahura Mazda.

8

Pahlavi. May there be proper fuel unto thee. May there be proper incense unto thee. May there be proper nourishment unto thee. May there be proper sustenance unto thee. May there be a young chief unto thee. May there be a pious chief unto thee, O Fire, son of Ormazd.

8

Sanskrit. [Unto thee] may there be proper fuel (acquired through virtuous conduct). And may there be proper incense. And may there be proper food, (the wood which is put on at the time of its first being lighted, that [is its] food). And may

vimucyate sā puṣṭih). sampūrṇo nā adhipatir bhūyāt. uttamaśca adhipatir bhūyāt (yato sa bhavati yadi kila pūrṇo uttamaśca na bhavati ataeva pūrṇo uttamaśca uktah) Agneḥ putra Svāmīno Mahājñāninah.

8

Persian. *bah nek rāh isam bād (ya'nī bah nek rā andāxtah). pa nek rāh bū bād. bah nek rāk nāšxūr bād. pa nek rāh puštī bād (kih pas az vaqt afrūxtan hīsam nehand ān puštī). pur nā sardār bād. veh mard sardār bād (ya'nī u bāšad kih bar nā veh mard bāšad barāy ān barnā veh mard guftah) ay Ātaš pus Hormazd.*

8

Gujarati. *ane kāthīnū mukvū tūne thāo. ane khusboīnū āpvū (iāne mukvū) tūne thāo. ane carbīnū āpvū tūne thāo. ane gāthnū mukvū tūne thāo. ane jovān serdār thāo. ane nek serdar thāo ane e Ātaš Hormajdnā beṭā.*

9

Avesta. *saoči.buyc ahmya nmāne mat.saoči.buyc ahmya nmāne raočahi.buyc ahmya nmāne vaxšadi.buyc ahmya nmāne*
Darəymčīz aipi Zrvānəm
upa sūrəqm Frašō.kərətīm
həda sūrəyā vərəhuyā Frašō.kərətōi.

9

Pahlavi. *sōčak¹ yehvūndae² bēn denā mān. hamzšak³ sōčak⁴ yehvūndae⁵ bēn denā mān.⁶ rōšn⁷ yehvūndae⁸ bēn denā⁹ mān. vax-*

there be proper nourishment, (the wood which is put on afterwards at the time of its being fed, that [is] the nourishment). May the perfect man be lord. And may the best one be lord, (since he becomes so; that is, inasmuch as the youth who becomes [lord] is a good man, the youth is spoken of as a good man) unto thee, O Fire, son of the Lord that has Great Knowledge.

8

Persian. May there be proper fuel [unto thee] (that is, acquired in the proper manner). May there be proper incense. May there be proper food. May there be proper nourishment (the wood which they place after the time of kindling is the nourishment). May the youth be chief. May the good man be chief; (that is, that youth may be the one who is a good man, for that reason, the youth is called the good man), O Fire, son of Ormazd.

8

Gujarati. And may there be an offering of fuel unto thee. And may there be an offering (that is, placing) of incense unto thee. And may there be an offering of fat unto thee. And may there be an offering of knots [of wood] unto thee. And may the youth be a chief. And may the good one be a chief [unto thee], O Fire, son of Ormazd.

9

Avesta. In order to be burning in this house, in order to be ever burning in this house, in order to be blazing in this house, in order to be increasing in this house,

Even throughout the Long Time

Until the mighty Renovation,

including the mighty, good Renovation.

9

Pahlavi. Be burning in this house. Be ever burning in this house. Be brilliant in this house. Be increasing in this house

šak¹⁰ yekvūnāe¹¹ bēn denā¹² mān¹³ (aēy¹⁴ hamāe¹⁵ ztōn yekvūnāe)
vad ān¹⁶ zak¹⁷ i¹⁸ Derang¹⁹ Zamān²⁰ madam²¹ pavan²² zak²³ i²⁴
awzār²⁵ i²⁶ Fraškart kartārih²⁷ vad²⁸ ān²⁹ Fraškart³⁰ kartārih
i³¹ šapīr³².

9

Sanskrit. *jyotiṣmān bhava asmin nivāse. sadā jyotiṣmān
bhava asmin nivāse (kila sadāiva idṛṣo bhava). nirmalo bhava
asmin nivāse. vṛddhikāri bhava asmin nivāse Dīrgham kṛṣṭam
Samyāncit tat upari śastreṇa akṣayakareṇa samam śastreṇa
uttamena akṣayakareṇa (iti Ijīsnīśastreṇa).*

9

Persian. *tēz bād andar in xānah. hamīshah tēz bād andar in
xānah (ya'nī hamīshah edūn bāš). rošan bāš andar in xānah.
afzāyandār bāš andar in xānah tā Dēr Zamān bar alat Izišn
bemarg kunandah u bā alat nek bemarg kunandah (ya'nī alat
Izišn).*

9

Gujarati. *tū Der Mudat lagī te je bālātar bēmarag karnār
ejmatī hathiār ke te bhalā hathiār sāthe śaravene bēmarag
karše (iāne) Rāstākhej karše tāhālagī balto rehe e għarmā ane
hameše balto rehe e għarmā ane rošan rehe e għarmā ane vara-
dhīno karnār thā e għarmā.*

10

Avesta. *dāyā mē Ātarš puδra Ahurahe Mazdā
asu x^aadrēm asu ōrāitīm
asu jītīm pouru x^aadrēm
pouru ōrāitīm pouru jītīm*

(that is, be ever so), until that Long Time, along with that implement which causes the Renovation, until the making of the good Renovation.

9

Sanskrit. Be shining in this abode. Be ever shining in this abode (that is, be always indeed of this aspect). Be undefiled in this abode. Be making increase in this abode, even for a Long-continued Period, through the weapon that causes imperishableness, together with the excellent weapon that causes imperishableness (that is, through the weapon of the Yasna-sacrifice).

9

Persian. Be blazing in this house. Be ever blazing in this house (that is, be always thus). Be bright in this house. Be a maker of increase in this house, during that Long Time, together with the implement of Yasna-sacrifice that makes immortal, and with the good implement that makes immortal (that is, the implement of the Yasna-sacrifice).

9

Gujarati. Burn thou until the Long Time, until the time that [they] will make all immortal; (that is), until the day of Resurrection with that great, wonderful, good weapon that makes [one] immortal, and burn thou ever in this house, and be thou bright in this house, and be thou an increaser in this house.

10

Avesta. Give unto me, O Fire, son of Ahura Mazda!
 Well-being immediately, sustenance immediately;
 Life immediately, well-being in abundance;
 Sustenance in abundance, life in abundance;

*mastim spānō xšviwram hizvām urune ušī
xratūm pasčāēta masitām
mazāntām apairi.ādrām.*

10

Pahlavi. *yehabūnāe*¹ ō li *Ātaš*² i³ *Ōhrmazd*⁴ berō *tēž*⁵ x^v *ārih*⁶ *tēž*⁷ *srāyišnih*⁸ *tēž*⁹ *zāyišnih*¹⁰ *pur*¹¹ x^v *ārih*¹² *pur*¹³ *srāyišnih*¹⁴ *pur*¹⁵ *zāyišnih*¹⁶ (aēy vad mān 'apagayehe' ¹⁷ al¹⁸ *yehvūnāt amat*¹⁹ af-amān²⁰ *tēž*²¹ *yehabūnāe*²² af-amān²³ *tēž*²⁴ *kabed yehabūn*²⁵) *frāzānakih*²⁶ (aēy vad²⁷ *frājām* i²⁸ *kār* i²⁹ *dēnāk*³⁰ *xavitūnam*³¹) *awzūnikih*³² (aēy vad min³³ *mandavām kabed*³⁴ *mandavām xavitūnam*³⁵) *šēpāk*³⁶ *hizvānīh* (aēy vad³⁷ mān *hizvān*³⁸ *pavan kār* i³⁹ *dēnāk*⁴⁰ *šēpāk*⁴¹ *yehvūnāt*⁴²) *ruvān*⁴³ (aēy vad⁴⁴ mān *ruvān ahrav yehvūnāt*⁴⁵) uš⁴⁶ (aēy⁴⁷ vad⁴⁸ mān uš⁴⁹ *pavan kār* i⁵⁰ *dēnāk*⁵¹ *frax*⁵² *yehvūnāt pavan gās*⁵³ *yehvūnāt*⁵⁴) *xrat*⁵⁵ *āxar* (*yemalelūnam*⁵⁶ aēy-am⁵⁷ *yehabūnāe*⁵⁸) mas⁵⁹ u⁶⁰ *šāpīr* (*dō*⁶¹ *barā guft šnāsīhā*⁶² ae⁶³ *mavan-aš*⁶⁴ *bēn lā kart*⁶⁵ *yekavīmūnēt*⁶⁶ aš *bēn kartan*⁶⁷ lā *šāyet*. ae⁶⁸ *dēnō*⁶⁹ *āsn*⁷⁰ *xrat pētāk*⁷¹ *zak*⁷² i⁷³ *gōšānsrūt*⁷⁴ *xrat pētāk*⁷⁵ *āsn xrat awzāyišnih*⁷⁶ min⁷⁷ *gōšānsrūt*⁷⁸ *xrat*⁷⁹ *pavan āsn xrat kār*⁸⁰ *šāyet yedrūntan*. mas⁸¹ *gōšānsrūt*⁸² i⁸³ *barā*⁸⁴ *yemalelūnēt*⁸⁵ *mavan*⁸⁶ *ērpatastān lā kart yekavīmūnēt*⁸⁷ *suxn*⁸⁸ *dānākīhā lā xavitūnēt*⁸⁹ *yemalelūnēt*⁹⁰ *āt mavam ētōn yemalelūnēt*⁹¹ *hādāt*⁹² *mavan-aš*⁹³ *bēn lā kart yekavīmūnēt*⁹⁴ aš *bēn lā yehvūnēt*⁹⁵ *vīr*⁹⁶ *zak*⁹⁷ *yehvūnēt*⁹⁸ *mavan pataš mandavām*⁹⁹ i¹⁰⁰ *vabidūd*¹⁰¹ uš¹⁰² *zak*¹⁰³ *yehvūnēt*¹⁰⁴ *mavam pataš mandavām*¹⁰⁵ *yaxsenund*. *xrat*¹⁰⁶ *zak*¹⁰⁷ *yehvūnēt*¹⁰⁸ *mavan pataš mandavām*¹⁰⁹ i¹¹⁰ *yātyūd*¹¹¹ ae¹¹² *pavan xrat zak*¹¹³ *yehvūnēt*¹¹⁴ *mavan*¹¹⁵ *zamānak val kār xavitūnēt burtan*. *dānāk zak*¹¹⁶ *yehvūnēt*¹¹⁷ aēy *mandavām*¹¹⁸ *pavan mareh kabed*¹¹⁹ *dānad*¹²⁰ *šnāsīk*¹²¹ *zak*¹²² *yehvūnēt*¹²³ *mavan*¹²⁴ *sūt u ziyān*¹²⁵ *šnāsēt*. *awzūnik*¹²⁶ *zak*¹²⁷ *yehvūnēt*¹²⁸ *mavan min*¹²⁹ *kas*¹³⁰ *mandavām*¹³¹ *kabed mandavām dānad*. ae¹³² *Ātaš*¹³³ i¹³⁴ *Ōhrmazd berō dēnō nēwākīh barā li yehabūnāe mavan pavan levīn guft yekavīmūnēt*).

10

Sanskrit. *dehi mahyam Agne putra Svāmīno Mahājñānīnak
tejasvi śubham tejasvi vartanam tejasvi jīvitam sampūrṇam*

knowledge, holiness, a ready tongue, understanding for [my] soul;

And afterwards wisdom [which is] comprehensive,
Great, imperishable.

10

Pahlavi. Give unto me, O Fire, son of Ormazd, prompt comfort, prompt sustenance, prompt life, full comfort, full sustenance, full life (so that there may be no death unto us; give us [these] promptly, give us promptly [and] much), wisdom (so that I may know the end of the act of the law), greatness (so that from something I may know many things), readiness of tongue (so that our tongues may be ready in the act of the law), soul (so that my soul may be righteous), intellect (so that our intellects may be wide and quick in the act of the law), afterwards (I mention) wisdom (that is, give unto me) great and good [wisdom], (the two [forms of] knowledge; the one is [that which] cannot be incorporated into him in whom it is not [already] innate. Know that this is known as the innate wisdom. The acquired wisdom is manifest for the furtherance of the innate wisdom; it is through the acquired wisdom that one is able to put into action an affair pertaining to the innate wisdom. [As to] the great acquired wisdom, it is said that whosoever has not received instruction does not know [how] to speak the words with wisdom; there is some one who says, know that [wisdom] is not in him who has not received [instruction]. Understanding is that through which they do things. Intellect is that through which they retain things. Wisdom is that through which an act is brought to completion. Know that he is wise who knows [how] to bring about the timeliness of an action. Sagacious is he who fully knows [how] to discern things. Possessed of knowledge is he who knows the gain and the loss. Great is he who from a small thing knows many things. O Fire, son of Ormazd, give this good unto me which is mentioned above).

10

Sanskrit. Give unto me, O Fire, son of the Lord that has Great Knowledge, keen happiness, keen subsistence, keen life,

subham sampūrṇam vartanam sampūrṇam jīvitam nirvāṇajñānam (kila nirvāṇajñānam yat kimcit subham jānāmi) gurutām (yat kimcanāt pracuram kimcit jānāmi) pāṭavinīm jihvām (kila me jihvā kāryeṣu nyāyeṣu ca pravīnatarā bhūyāt) atmānam (kila me atmā mukto bhūyāt) smṛtim (kila me smṛtiḥ kārye nyāye ca viśalatarā bhūyāt) buddhim paścāt mahatim uttamām akathitajñānam (nāisargikām ity arthah sā ca yā karnaśrutā buddhiḥ nāisargikabuddeḥ vṛddhaye prakāṣa. karnaśrutā yā buddhiḥ nāisargikabuddhikārye śakyate pracārayitum. buddhiśca sā bhavati yā samayam kāryam jānāti pracārayitum. jñāni ca sa bhavati yah lābham chedam ca jānāti. gurutaraśca sa bhavati yah kimcanāt pracuram kimcit jānāti).

10

Persian. *badeh marā Ātaš pus Hormazd asudāh xoreh asudāh rūzi asudāh zīstan pur xoreh pur rūzi pur zīstan dār andēši (ya'nī 'aqibat andēši kih az andak bisyār dānam) x'anānandah zabān (ya'nī zabān dar kār u dād tēxtar bād) ravān (ya'nī ravān man Garošmānī bād) hūš (ya'nī hūš man dar kār u dād farāxtar bād) xirad pas mih u veh nā šanīdah xirad (ya'nī asnīdah xirad u ān kih gūš šanīdah xirad barāy afsūdan asnīdah xirad paidā ast u gūš šanīdah xirad b-asnīdah xirad kār rā ravāj dādan mītavānad. u xiradmand ān bāšad vaqt u kār ravāj dādan rā badānad. u dānā ān bāšad kih sūd u zyān badānad. u buzurgtar ān bāšad kih az andak bisyār dānad).*

10

Gujarati. *ane ap mahne o Ātaš Hormajdnā beṭa tej (iāne setāb) āśānī ane tej parvarāś ane tej jīvavū ane ghaṇī āśānī tāthā ghaṇī*

complete happiness, complete subsistence, complete life, emancipating wisdom (that is, emancipating wisdom, so that I may know something or other good), greatness (so that I may know some little thing or other from whatsoever it be), a skilful tongue (that is, may my tongue be more skilled in actions and judgments), soul (that is, may my soul be emancipated), memory (that is, may my memory be more extensive in action and judgment), intellect afterwards, [which is] great, excellent [and] of untold wisdom (innate—that is the meaning, and that intellect which [is] acquired [lit. heard through the ear] [is] manifest for the furtherance of the innate intellect. Acquired intellect [is that] which is able to give currency in an affair of the innate intellect. And that is intellect, which knows how to give currency to occasion [and] action. And wise is he who knows the gain and loss. And more than venerable is he who knows something or other fully from any source whatsoever).

IO

Persian. Give unto me, O Fire, son of Ormazd, satisfactory comfort, satisfactory means, satisfactory living, full comfort, full means, full living, far-sightedness (that is, the foresight by which I may know much from little), a ready tongue (that is, may [my] tongue be more swift in work and the law), soul (that is, may my soul be [worthy] of the Abode of Praise), intellect (that is, may my intellect be wider in work and the law), wisdom afterwards great and good, unheard wisdom (that is, the innate wisdom, and that which is the wisdom acquired by hearing through the ear is created for the furtherance of the innate wisdom; and the acquired wisdom is capable of giving currency to a work of the innate wisdom. And wise is he who knows [how] to give currency to occasion and work. And sagacious is he who knows the gain and the loss. And more than great is he who knows much from little).

IO

Gujarati. And give unto me, thou Fire, son of Ormazd, quick (that is, swift) ease, and quick maintenance, and quick living,

parvaras̄ ane ghanū jivavū (iāne e cij hamūne kam nahī thāe) ane durandēs dānāi (ane dānāinī jiādati je ek cijihī ghanī cijne jānī sakū) ane miṭhī jobān ane rovānne (Behešt) ane hoš pache moṭāmā moṭī. akal (je gošośarutē kherad gošośarute kherad e je kāne sābhleṭi ane ūstādihī sikhleṭi akal e akal āsnāde kherad iāne jāti akal kartā ghanī behetar ane bujarag che sāvāšte ke je koi maktabmā nahī beṭho hoe ane ūstādihī tālim nahī lidhī hoe tehene dānāinā šakhuno bolvānī tākāt nahī hoe ane āsnāde kherad che te āsnāde kherad tathā āsne kherad e je jāti akal ke je akal māe peṭ jāneāthī insān upar Khodānī tarāfthī ūtreche te).

II

Avesta.

*nairyam pascaēta ham.varatim**ərədwo.zəngam ax^aafnyam**(θrišum asnamča xšafnamča)**āsito.gātum jayāurum.**tuθrušam āsnam frasantim**karšo.rāsqam vyāxanqam*

ham.raodqam hvāpqam āzō.būjim hvīraqm yā mē frādayāt nmānamča vīsəmča zantūmča dahyūmča daiñhu.sastīmča.

II

Pahlavi. *zak-č¹ i² gabrān³ hammartāsakih⁴ axar⁵ patnikih⁶*
(pavan kār i⁷ denā⁸) stēnik⁹ zangih¹⁰ (aēy-am kār min legalā
šapīr tuvānāt¹¹ kartan¹²) ax^aāp¹³ (aēy¹⁴ vad madam min¹⁵ denik
lā¹⁶ xelmānam¹⁷) srišutak¹⁸ i¹⁹ yām u lēlayā (vēš lā xelmānam²⁰
čigōn²¹ amat ben Dēn guft yekavīmūnēt) tēž min gās²² (aēy vad-am
tēž²³ min Būšāsp²⁴ barā²⁵ tuvānāt²⁶ yehvūnt²⁷) u²⁸ jigār²⁹ (zak
i³⁰ pavan yadā apāyet kartan) zak³¹ i³² nām³³ burtār i³⁴ fravar-

and much ease and much maintenance, and much living (that is, may this thing not decrease for us), and the farsighted wisdom (the increase of wisdom, so that I may be able to know many things from one thing), and a sweet tongue, and (Paradise) for the soul, and understanding, then the greatest intelligence, (which is the acquired wisdom; the intelligence acquired by hearing through the ear, and acquired by learning under a teacher, is the acquired wisdom; this intelligence is much better and greater than the innate or inborn wisdom; because whosoever has not attended a school, and has not received training under a teacher, has no ability to speak the words of wisdom, and the innate wisdom, that comes to man from God while born of the mother, is the innate wisdom or inborn wisdom).

 II

Avesta.

[Give me] then the manly valor,
Which is ever afoot, sleepless
(For one third of the days and nights),
Watchful while lying in bed.

[Give me] native offspring that give support,
Ruling over the region, belonging to the assembly,
thoroughly developed, possessed of good works, delivering from
distress, of good intellect, that may further my house, village,
town, country, [and] the renown of the country.

II

Pahlavi. Even manly valor unto men, afterwards strength (in the act of the law), firm-footedness (so that I may be able to work well with my feet), sleepless (that is, I do not sleep beyond what is lawful), (I do not sleep) [more than] a third of a day and a night (as is dictated in the Religion), quickness from bed (so that I may be able to [free] myself quickly from Bushasp), powerful arms (that is, [in the work] that is to be done by

tār³⁵ āsnūlak³⁶ frazand³⁷ i³⁸ kišvar virāe³⁹ i⁴⁰ hanjamanik⁴¹ ham-
rōst⁴² hvāpar⁴³ i⁴⁴ min tangih bōxtār⁴⁵ (min⁴⁶ Dōšax⁴⁷) huvir⁴⁸
(aēy apāyišnīk⁴⁹ pur šnāsak⁵⁰ pavan⁵¹ zak i⁵² āxar āxar⁵³ apāyet
kartan⁵⁴) mavan⁵⁵ zak⁵⁶ li frāx⁵⁷ ēnāt⁵⁷ mēn u vis⁵⁸ u sand u matā
u rōstāk.⁵⁹

II

Sanskrit. mānuṣīm paścāt samagrām śaktim sudṛḍhajān-
ghatām (kila kārye yat pādābhyām yuyate kartum vyavasāyīśak-
taśca bhavāmi) anidratām (pramāṇanidratām ity arthaḥ) tri-
bhāgam dīnānām ca rātrīnamca tejasvitām sthānāt bhujabala-
vattām pālakām nisargagunam putrām dvīpamandanām
samavāyikām sahoditām surakṣakām saṅkatāt śuddhidām
(Narakāt ity arthaḥ) śucetanām (sānurāgam sābhilaṣām ity arthaḥ)
yo me vistārayati grāhamca grhatamām ca mahāgrham ca grāmām
ca deśam ca.

II

Persian. mardī u pas az ān hamah tavānāi xūb saxt zānū
(ya'nī har kār kih bah pāy tavān kardan xūb kār kunandah u
tavānā bāšam) be x'ābi (paymān x'āb in ma'nī) sūm (hiṣah) rūzha
u šabha tēz gāh bāzūi zūrmand parvarandah āsnīdah farzand
zībandah šahr u anjuman dārandah rahānandah (az Duzax in
ma'nī) nek menišn (rā manīdār in ma'nī) har kih farāz dehad
xānah u mahallat u šahr deh u rūstā.

II

Gujarati. mardī ane kaūat ane pagmā śaktī ane bekhoābi
(ehevī jē) rāt ane danno tarijo (hāso suvū) ane vakhat upar setāb
ūthvū ane bājumā kaūat ane nāmdār jāti akalnā farjand jē
sehernā samārnār ane anjumannā bešnār ane khubsurat tathā nek
ābrudār ane tangīhī khalāṣīnā āpnār ane nek dānā ke (te māhārā

hand), a child that is illustrious [lit. name-bearing], protector, of innate wisdom, adorning the country, of the assembly, fully grown, honorable, deliverer from distress (from Hell), of good understanding (that is, fully knowing what is requisite to be done ultimately), who may further my house, and village, and city, and province, and country.

II

Sanskrit. [And] afterwards manly and complete power, great firm-footedness (that is, I [may] become energetic and capable in the action which it is proper to do with the feet), sleeplessness (moderate sleeping—that is the meaning), a third part of the days and nights, quickness [to move] from a place, strength of arms, a son who is a protector of innate virtue, adorning the land, belonging to the assembly, fully grown, a good guardian, giving release from misery (from Hell—that is the meaning), who will promote my house, my chief house, my great house, my village, and my country.

II

Persian. Manliness and after that entire capability, very strong knees (that is, I may be able to do all those works well, which are capable of being done by the feet), sleeplessness (moderate sleep—that is the meaning), a third (part) of the days and nights, prompt [from] bed, powerful in arms, protector, a child of innate [wisdom], adorning the country and holder of an assembly, liberator (from Hell, that is the meaning), (thinker) of good thought (that is the meaning), who furthers the house, and street, and city, and village, and country.

II

Gujarati. [Give] manliness and power and strength of the feet and sleeplessness (such as the sleeping) a third (part) of a day and night, and timely, swift rising, and power of arms, and worthy offspring of innate wisdom, adorning the city, sitting in the assembly, and beautiful, and of good renown, and deliv-

*farjand) gharmā tathā moholāmā tathā gāmmā tathā sehermā
ane molakmā mahne jāher kare (ie mahne ap).*

12

Avesta. *dāyā mē Ātarš puθra Ahurahe Mazdā
yā mē anhaṭ afrasānhā
nūramča yavaēča.tāite
Vahištəm Ahm ašaonəm
raočanham vīspō.x^aādrəm*

*zaza.buye vanhāuča mižde vanhāuča sravahi urunaēča darəye
havanəhe.*

12

Pahlavi. *yehabūn¹ ō li Ātaš² i³ Ōhrmazd⁴ berə sak⁵ mavan
li havōt⁶ āfrāč⁷ sačišn⁸ kevan-č⁹ u¹⁰ vadō¹¹ hamāe¹² rawišnih¹³
Pahlum Ax^aān i¹⁴ ahravān¹⁵ i¹⁶ rōšn¹⁷ i¹⁸ hamāk¹⁹ x^aārih.²⁰
griftār yehvūnānī²¹ (aēy ān²² nafšō²³ vabidūnānī²⁴) sak i²⁵
šapīr²⁶ mizd (tamō²⁷) u²⁸ sak i²⁹ šapīr husravāh³⁰ (litamō³¹)
sak-č³² ruvān-č³³ i³⁴ der huax^aih³⁵ (vīndagarīh³⁶ pavan³⁷ Čašōtarg³⁸).*

12

Sanskrit. *dehi mahyam Agne putra Svāmīno Mahājñāninah
yā me abhūt ayogyatā idānīmca yāvat sadāpravṛttim Atahparam
Bhuvanam muktāmanām sadodyotam samastasubham. yogyo bha-
vāmi uttamasya prasādasya uttamāyāśca śruteḥ ātmanaśca dīr-
ghayāḥ susvāmīṭayāḥ (prasādaḥ paralokīyāḥ śrutiśca ihalokīya).*

12

Persian. *badeh marā Ātaš plus Hormazd ān kih marā bad
nā-sazā aknān u tā hamīšah az hamah Bala Jar ašōan hamīšah
rošan hamīšah xūb. sagāvār bāšam veh u vehān sitāyīdan u ravān
rā der hū xudāi (ān jahān) u sitāiš (in jahān).*

ering from distress, and good, wise; (give unto me these my offspring) who would make me renowned in the house, in the street, and in the village, in the city, and in the country.

12

Avesta. Give unto me, O Fire, son of Ahura Mazda,
The Best World of the righteous,
The shining, the all-happy,
So that it may fulfil my wish
Now and for ever—

so as to attain to good reward, and to good renown, and to long happiness of [lit. for] my soul.

12

Pahlavi. Give unto me, O Fire, son of Ormazd, that which may make me worthy of the Best World of the righteous, the shining, the all-glorious, for now and for ever. May I be the holder (that is, I may make it my own) of reward (there [i. e. in the next world]), and of the good renown (here), also of the long ownership of the soul (the acquisition at the Chinvad [Bridge]).

12

Sanskrit. Give unto me, O Fire, son of the Lord that has Great Knowledge—whatever my unfitness has been, now and for ever—the World Hereafter of the righteous, the ever-shining, the all-good. May I be worthy of the best grace and of the best renown, and of the long good ownership of the soul (grace pertaining to the next world and renown pertaining to this world).

12

Persian. Give unto me, O Fire, son of Ormazd—howsoever unworthy I may be, now and for ever—the Exalted Place of the righteous, the ever-shining, the all-good. May I be worthy of the good and of being praised by the good, and of the long ownership (in that world) and of praise (in this world).

12

Gujarati. *ane e Ātaš Hormajdnā beṭā je hamešenū ašo lokonū buland Makān tamām rošnī ane āsānī bharelū (iāne buland Behešt) je hamṇā (fakat haeātīmā) anghattū che te mahne āpje ane (te jehānno) behetar badlo ane (e jehānnī) behetar neknāmī ane rovānne Der Mudat lagī nek sāhebinē lāek kar.*

13

Avesta.

*vīspaibyo sastim baraiti
Ātarš Mazdā Ahurahe
yaibyo aem ham:pačāite
xšāfnimča sūrimča.
vīspaibyo hača izyeile
hu.bərətīm uštā.bərətīmča
vantā.bərətīmča Spitama*

13

Pahlavi. *harvisp¹ gōwišn barad² Ātaš³ i⁴ Ōhrmazd⁵ mavan valōšān⁶ pavan⁷ zak⁸ ham pačēnd⁹ šām¹⁰ u sūr (zak¹¹ Ātaš¹² mavan zak¹³ bēn¹⁴ xānak yaībūnēt¹⁵ aš anjāmišn¹⁶). (zak¹⁷ Ātaš¹⁸ min harvisp¹⁹ kāmāk²⁰ madammūnēt²¹ hubarišnīh²² u²³ nēwak barišnīh²⁴ u²⁵ ayāwār²⁶ barišnīh (barā²⁷ mō nāmčašīk²⁸ barā yemalelūnēt vad²⁹ denō³⁰ hubarišnīh³¹ hanā³² mandavam³³ dātan³⁴ u³⁵ nēwak barišnīh³⁶ hanā³⁷ gūmbat³⁸ sāxtan³⁹ u⁴⁰ ayāwār⁴¹ barišnīh⁴² denō⁴³ yatakōwīh kartan) ae⁴⁴ Spitāmān⁴⁵ (Zaratušt⁴⁶).*

13

Sanskrit. *sarveṣu vācam muñcati Agnir Mahājñāninaḥ Svāminah yebhyaḥ ayam sadā pacati nityapakam utsavapakam ca. sarvebhyasca abhivañchati uttamam ahutiṁ subham ahutiṁ sahāyadhutiṁ ca Spitama.*

12

Gujarati. And give unto me, O Fire, son of Ormazd, the eternal great Abode of the righteous, which is full of light and ease (that is, the great Paradise), which (just now in this existence) is improper, and the better reward (of that world) and the better renown (of this world); and make the soul worthy of good lordship for the Long Time.

13

Avesta. The Fire of Ahura Mazda
 Gives command unto all
 For whom he cooks
 The evening and the morning meal.
 From all he solicits
 A good offering, and a wished-for offering,
 And a devotional offering, O Spitama!

13

Pahlavi. The Fire of Ormazd bears a word unto all who cook the evening and the [morning] meal with it (the Fire that sits in the hearth [lit. abode], his goal). (The Fire) desires a good offering, and an excellent offering, and a helpful offering from all; (the reason why they are mentioned separately, name by name), O Spitman (Zartusht, is that the giving of a thing is a good offering, and the constructing of a dome [unto Fire] is an excellent offering, and the interceding for good works is a helpful offering).

13

Sanskrit. The fire of the Lord that has Great Knowledge, utters a word unto all for whom he always cooks the everyday cooking and the festival cooking. And from all he desires the best offering, happy offering, and a helpful offering, O Spitman!

13

Persian. *hamah rā suxn mīgūyad Ātaš Hormazd urā kih hamīshah mīpazad puxtani u puxtani šadi. az hamah baxāhad kūbū u nek bū u bū yārī ay Spitamān.*

13

Gujarati. *e Sapetmān (Jartost) je koi khuṣhālī tathā rāmsnīnū khānū savār ane sākāj pakāvec te sarve koine Hormajdno Ātaš sakhun kehec ane sarve admūthī khuṣboi mukvānī ane pāsbānī karvānī ane jādangoi karvānī khāes rākhech.*

14

Avesta.

*vīspanam para.čarantam
Ātarš zasta ādīdāya.
čim haxa haše baraiti
fračarṛdwaṛma armēšāide.*

Ātarām spəntām yazamaide taxmām hantām raḍaēštārām.

14

Pahlavi. *ō¹ harvisp² barā³ frač raftārān anšutān Ātaš⁵
zak⁶ i⁷ yadā nikīrēt⁸ (aēy⁹ kola¹⁰ mavan levīn Ātaš¹¹ min bāhar
i¹² kāmāk i nafšā yātūnēt¹³ madam yadā valā Ātaš nikīrēt¹⁴
mavan hubōi yātūnēt¹⁵ ayōw¹⁶ lā) aēy¹⁷ mō¹⁸ hamx¹⁹ ak²⁰
hamx²¹ ak²² yedrūnēt²³ (dōst²⁴ dōst²⁵) frač raftār²⁶ (anšutā²⁷)
valā²⁹ i³⁰ armēšt³¹ (Ātaš³²). (jīvāk³³ artēštār³⁴ yemalelūnēt³⁵).
Ātaš³⁶ awšūnīk yezbexūnam mavan takīk ālt (mavan³⁷) artēštār
(yemalelūnēt³⁸ tan-aš³⁹ armēšt⁴⁰ af-aš mēnūk artēštār).*

14

Sanskrit. *sarvesam pracaratam Agnir hastam alokayati. kim
mitro mitraya dadati pracaravan ajangamaya. [. . .]*

13

Persian. The Fire of Ormazd utters a word unto all, who always cooks the [daily] cooking and the cooking of joy. He desires from all, good incense, and excellent incense, and a helpful incense, O Spitman.

13

Gujarati. Unto all those, O Spitman (Zartusht), who cook the meals of delight and joy in the morning and evening, the Fire of Ormazd speaks, and desires of all men the offering of incense, of protection, and of intercession for good works.

14

Avesta.

The Fire looks at the hands

Of all passers-by—

‘What does the friend bring to the friend,

The one that goes forth to the one that sits still?’

We sacrifice unto the holy Fire, the bold, good, warrior.

14

Pahlavi. The Fire looks at the hands of all men that pass by, (that is, the Fire looks at the hands of everyone who comes before it for the fulfilment of his own desire, [to see] whether he has brought incense or not)—‘what does the comrade bring for the comrade, (the friend for the friend), (the man) that passes by for the (Fire) that sits still?’ [Though sitting still] he is called a warrior (in a place). I sacrifice unto the beneficent Fire who is strong, there is (some one who calls him) a warrior; (in his body he [is] motionless, [but] in spirit he is a warrior).

14

Sanskrit. The Fire looks at the hands of all that go forth:—
‘what does the friend that goes forth give to the friend who does not move?’ [. . .]

14

Persian. *hamah ravandagān rā Ātaš dast binad. cūn dust dustān rā dehad ravandagān. [. . .]*

14

Gujarati. *ane jem došt doštnā najdāk jāec (ane te doštne vāste kār cīj lei jāec ane došt te doštnā hāth ūpar negāhā karec te mišale) tamām (Ātašmī) najdāk janār (ādmī) nā hat ūpar Ātaš negāhā karec. (Ātaš) pāglo che paṇ pehelvān (kaheo che). bujorag Ātaš jorāvar pehelvān che tehene ārādhū.*

15

Avesta. *aaē yezi šē aēm baraiti aēsmēm vā ašaya baratēm Barasma vā ašaya frastaratēm urvarəm vā Hadānaēpatəm
ā hē pasčāēta frīnaiti
Ātarš Masdā Ahurahe
xšnūtō aēbištō harydanhum.*

15

Pahlavi. *hat ō valō¹ zak² barad³ rsm⁴ pavan ahrākīh yedrūnand⁵ u⁶ Barsm-č⁷ i⁸ pavan ahrākīh frač vistart⁹ u¹⁰ urvar¹¹ i¹² Hadanpāk¹³ zak¹⁴ axar¹⁵ afrīnēt¹⁶ Ātaš i¹⁷ Ōhrmazd amat¹⁸ x^vašnūt¹⁹ u²⁰ abišt²¹ u²² sēr.²³*

15

Sanskrit. *tato yadi asmāi ayam dadāti samidham vā punya-
taya vidadhūtām Baresmanīm vā puṇyataya nibaddham vanaspatīm
vā Uruarāmanāmnam sa tasmāi pasčāt āśirvādayati Agnir
Mahājñānīnāḥ Svāmināḥ santuṣṭaḥ apīditāḥ tṛptāḥ*

15

Persian. *cirā kih har gūh urā īn badehad īsam az kirfah ya*

14

Persian. The Fire looks at the hands of all that pass by:—
 ‘when does the friend that passes by give unto the friend?’
 [. . .]

14

Gujarati. And as a friend goes to a friend, (and he takes something for the friend, and as the friend looks at the hand of the friend, so) the Fire looks at the hands of all (men) who approach (the Fire). (The Fire) is stationary but (he is called) a hero. I praise the great Fire, the mighty hero.

15

Avesta. Then if that one brings unto him either fuel rightly brought, or Baresman rightly spread, or the plant Hadhanaepata,
 To him thereupon, in fulfilment of his wish,
 The Fire of Ahura Mazda
 Propitiated, unoffended, gives a blessing:

15

Pahlavi. If that one brings unto him fuel brought with righteousness, and also Barsam spread with righteousness and the tree Hadhanapat, unto him thereupon the Fire of Ormazd, being propitiated, unoffended, and satiated, gives a blessing.

15

Sanskrit. Then if that one gives unto him either fuel well examined with rectitude, or the Barsam bound with rectitude, or the plant *Uruarāma* by name, [being] satisfied, undisturbed, satiated, the Fire of the Lord that has Great Knowledge invokes thereupon a blessing upon him.

15

Persian. For whenever he gives unto him fuel through

*Barsam az kirfah bastah yā dār Urvarān nām urā pas āfrīn kunad
Ātaš Hormazd xušnūd šudah u tandurust šudah u sir šudah.*

15

Gujarati. *agarjo pākithi (Ātaš) upar kathī mukīne tathā aśoitha
Barsam bādhiṇe ane khusboidār urvar mukīne (Ātašnī āradhna
kare) to pachī tehenī upar Hormajdno Ātaš dovā karec (ke tū)
khusāl ane beājār ane dharāelo (rehejo).*

16

Avesta.

*upa θwā haxšōit gēuš vāθwa
upa vīranəm pourutās
upa θwā vərəzvaēča manō
vərəzvaēča haxšōit anuha
urvāxšanəha gaya jīyaēša
tā xšapanō yā jvāhī.
imat Ādōrō āfrivanəm
yō ahmāi aēsməm baraiti
hikuš raočas.pairišta
ašahe bərəja yaoždātā.*

16

Pahlavi. *aēy¹ madam zak² i³ lak sātūnāt⁴ zak i⁵ gōspandān⁶
ramak (aēy-at⁷ yehvūnāt) zak⁸ i⁹ vīrān i¹⁰ pur rawišnih¹¹
(gabrāān¹² i¹³ gušn¹⁴). madam¹⁵ θ¹⁶ lak haxtāt kāmāk¹⁷ pavan¹⁸
mēnišn¹⁹ u²⁰ kāmāk²¹ pavan Ax²² (aēy²³ apayist²⁴ pavan mēnišn
levatā zak i²⁵ pavan²⁶ Ax²⁷ rāst yehvūnāt hēn²⁸ mēnišnīh lak etōn
zak kāmāk haxtāt aēy pētāk yehvūnāt čīgōn amat kāmāk Ōhrmazd
ait). hurvāxman²⁹ ax³⁰ pavan jān³¹ zivē³² vad³³ zak³⁴ lēlayā³⁵
zivē³⁶ pavan³⁷ rāmišn³⁸ zivē (ae³⁹ adūik[?] ⁴⁰ zivē⁴¹). denā⁴² zak⁴³
i⁴⁴ Ātaš⁴⁵ āfrin⁴⁶ (bāstān⁴⁷ yal vabidūnyēn⁴⁸) mavan θ⁴⁹ valā⁵⁰
yedrūnyēn⁵¹ zsm⁵² i⁵³ hušk i⁵⁴ pavan rōšnīh nikīrēt⁵⁵ ahrākīh⁵⁶*

righteousness or Barsam bound through righteousness or the tree *Urvarān* by name, the Fire of Ormazd, being then satisfied, happy, and satiated, invokes a blessing upon him.

15

Gujarati. If he (praises the Fire), by putting fuel upon (the Fire) with holiness, and by binding the Barsam with righteousness, and by putting fragrant wood [upon it], then the Fire of Ormazd gives a blessing unto him, '(be thou) joyful and free from disease, and satiated.'

16

Avesta.

'May a flock of cattle attend upon thee,
A multitude of men upon thee,
And may an active mind
And an active spirit attend upon thee,
Mayest thou live with a joyous life
The nights that thou livest!—
This is the Fire's blessing [upon him]
Who brings to him fuel,
Dry, exposed to the light,
Purified in accordance with the ritual of righteousness.

16

Pahlavi. 'May a flock of cattle attend upon thee (that is, may it be unto thee), fully progressive men (youths). May a desire arise unto thee in [thy] mind and a desire through the Lord (that is, such [a desire] in thy mind as would be true to the Lord; may a desire arise in thy mind in this manner that it would be manifested in such a way as is the will of Ormazd). With the desire of the Lord do thou live with life unto the night that thou livest, do thou live with joy, (that is, do thou live without pain[?]).' The Fire (invokes) this blessing (every day) upon him who brings unto him, with a righteous motive for the love

ārzūk⁵⁴ ruvān⁵⁵ dušarm⁵⁶ rāe⁵⁷ ō⁵⁸ kār i⁵⁹ karpak⁶⁰ rāe⁶¹
yōždāsr⁶² (aēy⁶³ dakya⁶⁴).

16

Sanskrit. *utkr̥ṣtas te uttiṣṭhatu gavām samcayaḥ utkr̥ṣṭo virā-
ṇām ca sampūrṇa pracāraḥ (kila te bhuyāt). utkr̥ṣtas te abhila-
śasca manasā abhilaśasca uttiṣṭhatu Svāminā (kila manasā tad eva
cintaya yat Svāminā Guruṇā ādiṣṭam). ānandena Svāmino jīvena
jīva tā rātriḥ yāḥ jīvayasi. asmāi Agneḥ āśīrvādaḥ yo asmin
samidham muñcati śuṣkāṁ raśminirīkṣitām punyahetutayā
pavitram.*

16

Persian. *bisyar turā barxizād ramah gāvān bisyar mardān
tamām (ya'ni turā bād) buland turā x'ahiš (ya'ni x'ahiš dīl
barxizād az Šāhib ya'ni dar menišn edān mēnād cān Aha Dastār
farmud). pur rāmišn Xudā bah jān zivīd tā ān šab kih
x'ahand zīst. urā āfrīn Ātaš har kih urā isam banehad xušk
bah rošn dīdah bah dūstī kirfah pak.*

16

Gujarati. *(ane) bālatar gōṣpāndono ṭolo ane bālatar beṭaona
farjand tūne jīādā thāo (ane) tāhārī manašnīmā tehevr morād
jāher thāo ke jehevr morād Hormajdnī che ane te je (ākharṇī)
rāt lagī tū jīve te Hormajdnī morād ane khuṣī mujab jīvathī jīvto
reheje ane je koi ke šukī kāthī rošnīmā joelī potānā pak buland
šavābnī āmedne vāšte muke te ūpar Ātaš e tarehethī dovā karec.*

of [his] soul and for the deed of merit, dry fuel examined in the light, [and] purified (that is, clean).

16

Sanskrit. 'Unto thee may there arise an excellent flock of cattle, and an excellent complete manifestation of heroes (that is, may it be unto thee). And may an excellent wish arise unto thee through the mind, and an excellent wish through the Lord (that is, think with the mind just that which is directed by the master, [that is,] teacher). With the joy of the Lord live with life those nights that thou livest.' The blessing of the fire [is] upon him who places upon it, with a righteous motive, dry fuel, examined in the ray of light, [and] purified.

16

Persian. 'May there arise unto thee a flock of cattle, many [and] plenty of men (that is, may there be unto thee), [and] a lofty desire unto thee (that is, may a desire arise in thy heart through the Lord, that is, think such a thought as is commanded by the Lord and Dastur). With the joy of the Lord live with the life unto the night that thou livest.' Blessings of Fire [are] upon any one who places upon it, through friendly [motive] of holy merit, dry fuel, examined in the light.

16

Gujarati. '(And) unto thee may there be an increase of a flock of excellent cattle, and a family of excellent sons, (and) may there be manifest in thy thinking such desire, as is the desire of Ormazd; and live thou in thy life according to the desire and pleasure of Ormazd, unto the (last) night that thou livest'; and the Fire offers his blessing in this manner upon him who, in the hope of his own holy, great merit, places upon it the dry fuel, seen in the light.

17

Avesta. *aṭ tōi ātrēm Ahurā aojōwkwantəm Aša usēmahī
asīštīm ēmavantəm stōi rapante čidra.avanhēm
aṭ Mazdā daibišyante zastā.īštāiš dərəštā.āenanhēm.*

17

Pahlavi. *ētōn¹ hanā² i³ lak Ātaš⁴ ožōmand⁵ Ōhrmazd aš⁶
pavan valō⁷ mavan⁸ ahrākīh x⁹arsandīh⁹ (aēy-aš¹⁰ x⁹arsandīh¹¹
pavan zak¹² zamān¹³ amat¹⁴ var¹⁵ sardār¹⁶ zak¹⁷ mavan kār
karpak kart yekavīmūnēt¹⁸ aēy¹⁹ x⁹arsandīh zak zamān yekvūnēt
amat bēn anšūtā ahrākīh u karpak yekavīmūnēt) i²⁰ tēz i²¹
amāvand²² (zak Ātaš²³ mavan²⁴ yekavīmūnēt o ayāwārīh aš
pētākēnēt rāmišn²⁵ (ayāwārīh²⁶ hanā²⁷ aēy mandavam i hu bōi
dātan²⁸ u rošn dāstan u yātagōwīh kartan). ētōn Ōhrmazd²⁹
zak³⁰ i³¹ bēštār³² (mavan Ātaš bēšt) aš pavan tuvān x⁹āhišnīh³³
yaxsenunēt³⁴ kēn³⁵ (aēy³⁶ Ōhrmazd pavan x⁹āhišnīh³⁷ nafša
zak i³⁸ bēštār i Ātaš³⁹ rā pātfrās⁴⁰ vabidūnyēn).*

17

Sanskrit. *evam te Agnih Ahuramajda śaktimān puṇyātmana
saṁtoṣi (kila saṁtoṣi tasmin samaye (kāle) yada divyādhīpatih (?)
tasmāt yena puṇyakāryam kṛtam asti). tejatastaro (tejasvattaro)
mahābaliṣṭhah tiṣṭhatah ānandam prakāṣayati sahāyyāya (kila yo
asya sahāyyāya tiṣṭhati tasya prakāṣayati ānandam). evam
Ahuramajdah pīḍakarasya hastecchaya vidadhāti nigraham.*

17

Persian. *edūn Ātaš tu ay Hormasd tavānā kirfagarān rā
xušnūd kunandah (ya'nī xušnūd ān zamān kih boxt sardār az ān
kih kār kirfah kardahast) tēztar bisyār zūrmānd būdah rāmišn
paida kunad barāy yārī (ya'nī har kih barāy yārī u baistad urā
paida kunad rāmišn). edūn Hormasd sitangār rā bah x⁹āhišn
dast xūd 'azāb kunad.*

17

Avesta.

Then through Asha, O Ahura! we wish thy mighty powerful Fire,
Which is taught through Asha, to be a manifest help unto the ally,
But a visible harm at Thy beck, O Mazda! unto the foe.

17

Pahlavi. Thus, O Ormazd! [there is] satisfaction unto thy Fire who is powerful, from him who [is possessed of] righteousness (that is, his satisfaction [is] at that time when he is lord of the ordeal [for] him who has done a meritorious deed; that is, the satisfaction happens at that time when righteousness and merit appear in men), who is quick and courageous, (that Fire) causes joy unto him who helps him (the giving of a fragrant thing, keeping [the Fire] burning, and interceding for good works, is the help). Thus Ormazd with his powerful desire hates the tormentor (who afflicts the Fire; that is, Ormazd with his own desire punishes the tormentor of the Fire).

17

Sanskrit. Thus, O Ormazd thy Fire powerful through righteousness [lit. the soul of righteousness] [is] satisfied (that is, satisfied—at that period (time) when he is lord of the ordeal—with him by whom a meritorious deed is performed). [He] more than active [and] of greatest power manifests joy [unto him] who stands for help (that is, unto him who stands for his help, he manifests joy). Ormazd thus at will [lit. with desire of the hand] inflicts punishment upon the tormentor.

17

Persian. Thus, O Ormazd, thy Fire is capable of causing joy unto the righteous (that is, joyful—at that time when he is lord of ransom—at him who has done a meritorious deed), quick, more powerful, causing joy unto his helper (that is, he causes joy unto any one who seeks his help). Thus Ormazd in accordance with his desire punishes the tormentor with his own hands.

17

Gujarati. e Hormajd tāhāro Ātaś je raveśe bulandīno śāheb
ane aśo lokothā ghaḥo khuśhāl ane gharī tej hematno khāvand che
ane je koi ehene madad kare tehene rāmaśnī jāher kareche (iāne
āpeche) tehej raveśe je ājarnā denār (Ātaśne ājār dīec) tehene ūpar
Hormajd potānā khāheśe karī kīno rākhec.

17

Gujarati. O Ormazd, just as thy Fire is the lord of greatness, and is much pleased by the righteous people, and is the master of much swift courage, and causes (that is, gives) joy unto him who helps him, in the same manner Ormazd with his own desire bears malice for the tormentor (who torments the Fire).

COLLATION OF THE PAHLAVI
MANUSCRIPTS

COLLATION OF THE PAHLAVI MANUSCRIPTS

I. KHURSHED NYAISH

I. O

¹ U₁, D, M₁, ₂, ₃ give this paragraph; rest om.; M₂ gives the paragraph in margin. ² U₁, M₃ om. the gloss. ³ M₁ °šār. ⁴ U₁ stāyem u zbāyem for stāyišn . . . vabidūnam; D, M₁, ₂ pref. u. ⁵ D, M₁ kunam. ⁶ D, M₂, ₃ pref. u. ⁷ U₁ hamā dānāk; D u vispākās; M₁ pref. u; M₂ vispākās; M₃ harvisp ākās. ⁸ U₁, M₃ om. the gloss. ⁹ D hamāe. ¹⁰ M₁ °tānīh. ¹¹ U₁ kartakgār; D, M₁, ₂ pref. u. ¹² U₁ om. ¹³ U₁ xvatā madam hamā xvatāyān for madam . . . xvatā; D om. ¹⁴ U₁ om. k; D, M₂ hamāe. ¹⁵ M₁ xvatāān. ¹⁶ U₁ šalitā; D pref. u. ¹⁷ U₁ hamā bār; D, M₁, ₂ °visi; M₃ hamā. ¹⁸ U₁, D, M₁ šalitāān; M₂ š a t n a a n. ¹⁹ U₁ pāspān hamā gēhān rāe for pāspānīh vabidūntak; D pref. u; M₁ u pānākīh. ²⁰ M₁, ₂ vabidūndak. ²¹ U₁ om. k and gives from here to rōčīk yehabūntak in margin; M₃ pref. u. ²² D kartār; M₁, ₂ vabidūndak. ²³ U₁, M₂ om. k; D, M₃ hamāe. ²⁴ U₁ gabrā; M₁ martumān; M₃ anšūtāān. ²⁵ M₂ om. u tōrā . . . rā. ²⁶ M₂ gōrā. ²⁷ M₁ om. ²⁸ U₁, D, M₂ vāyīndakān; M₁ vayīdikān. ²⁹ M₂ hamēšak. ³⁰ M₁, ₂ yehabūndak. ³¹ U₁ has u mīzd datak for tuvān xvatā; D pref. u; M₂ °ih. ³² M₁ om. the rest of the paragraph. ³³ D. om. the Phl. version from here to the end and gives a Pers. rendering instead; M₂ om. ³⁴ M₂ dārēt; M₃ om. ³⁵ U₁ has u kabad tuvān u hamēšak mīzd yehabūnēt u mitrbān with a line drawn through the sentence and gives valā . . . mitrbān in the margin; M₃ u. ³⁶ U₁, M₂ kavīh; M₃ kavīk. ³⁷ M₂ om. ³⁸ U₁, M₂ add āit; M₃ hamēšak. ³⁹ M₂ has baxšāntak for xelkūntak . . . āit. ⁴⁰ U₁ bandāgān. ⁴¹ M₂ om. ⁴² M₂ u mitrbānīh vabidūntak; M₃ mīhrbān. ⁴³ U₁, M₂, ₃ tuvānā. ⁴⁴ M² fravariš vabidūntak ma[x]lūkāt; M₃ pref. u. ⁴⁵ M₂ ādīl; M₃ u pātaxšāh lak dāt āit for nēwak šalitāh. ⁴⁶ M₂ pātaxšāh. ⁴⁷ U₁ gives in Pers. characters bē zulm bē zawāl; M₂ has valā hakarx zuwāl lūt aēy lā zuwāl āit; M₃ zuvāl. ⁴⁸ M₂ adds aēy aft u m lā yehamtūnd. ⁴⁹ U₁ om. Ōhrmazd . . . rōšnīh awzūn yehvūnāt. ⁵⁰ M₂ kolā; M₃ om. xvatā 2 gēhān. ⁵¹ M₂ ān-č gadā for awzūnīk . . . u rōšnīh. ⁵² M₂ gives the sentence thus, subzabā amark rāyōmand tēž sūsā u zak i Xvaršēt Yazat barā āyāwārīh u madat lenā barā yehamtūnāt. ⁵³ U₁ om. ⁵⁴ U₁, M₂ add gadāōmand. ⁵⁵ U₁, M₃ arvandasp. ⁵⁶ U₁ rā awzūn yehvūnāt for āyāwārīh . . . yehamtūnāt.

I. I

¹ Mf₂ om. the paragraph; Mf₃ gives the paragraph in margin; U₂, ₃, K, L₁₂, M₂, Mr₁ pref. šnāyēnīdārīh Ōhrmazd; U₄, F₂, B pref. namāz ō Xvaršēt arvandasp sē bār šnāyīnam Ōhrmazd; K nisadā; L₁₂ adds a; M₃ pref. pavan šēm i dātār Ōhrmazd šapīr i mavan awzāyišn min dātār vēš aēy-aš dāt šēm dātār Xvaršēt v a š i š n būn; Mf₃, Mr₁ give the same at end of the paragraph. ² U₄, K, F₂, B om. ³ U₄, F₂, B pavan levīn nyāyišn dāmān for levīn . . . dāmān. ⁴ K om. ⁵ U₁ om k; K valāsān. ⁶ U₄, F₂, B nyāyišn; K nisadā; M₁ pref. u. ⁷ Mf₁, U₁, ₂, ₃, D, L₁₂ M₁, ₂, ₃, Mr₂ valā; Mf₃ val. ⁸ Mf₁, L₁₂ om; U₄, F₂, B add mavan. ⁹ U₄, F₂, B °spandēt and adds from Ys. 65.11 zak i mas nēwakīh . . . barā ōwās kart havāt. ¹⁰ U₁ om; K

vistān; U₄ F₂ B om. rest of the paragraph and have *namāz Xvaršēt arvandasp*. 11 U₂ °*kāmāk*; D, K °*kāmih*; A, Mr₁ °*kāmī*; M₁ °*kāmākih*; M₂ *kāmāk*; Mr₂ *kāmāk*. 12 Mf₁, L₁₂ om; D, K, M₁ *pavan*. 13 Corrected. All MSS. give *hamdahišn*; L₁₂ om. *ham*; M₁ adds *nēwakih*. 14 Mf₁, U₄ F₂ B om. rest of the paragraph; L₁₂ *ētōn* and gives the rest of the paragraph in the margin. 15 L₁₂, M₁ om. 16 L₁₂ *rasāt*; A, Mr₁ om. *ēt*; M₁ °*tūnāt*. 17 K gives the rest of the paragraph in the margin; L₁₂ om. 18 K adds *barā yehamtūnēt*; L₁₂ *ētōn rasāt*; M₁ pref. *u* and adds *yehamtūnāt*. 19 L₁₂ *Amēšaspant*. 20 K adds *barā yehamtūnēt*; M₁ pref. *u* and adds *yehamtūnāt*. 21 U₃, D, K, M₁ om *ān*; all MSS. except M₁ give *Fravāhrān*. 22 M₁ pref. *u* and adds *yehamtūnāt*. 23 U₁, D, F₂ B om; M₁ adds *Yazat*. 24 U₂, U₃, K, M₂, U₄, Mr₁, 2 *Xvātāe*. 25 M₁ *aēy*.

I. 3

1 Mf₂, U₂, U₃, L₁₂, A, M₂, U₄, Mr₁, 2, add *i*. 2 U₂, L₁₂, M₂, U₃, Mr₂ *stīyēm*. 3 Mf₂, U₁, U₂, F₂ B om. 4 Mf₂, U₄, D, F₂ B om. 5 D adds *rā*. 6 Mf₂, U₄, F₂ B om. 7 Mf₂, U₄, F₂ B om. 8 Mf₁, U₄, F₂ B *barā*; Mf₂, U₁, U₂, D, M₁ *barā madam*. 9 M₁ om. *h*. 10 U₂, M₂, Mr₂ give *dābūnam* with *dā* in Av. characters. 11 U₁, U₂, M₂, Mr₂ °*vist*; Mf₂, U₃, D, L₁₂, M₃ °*vist*; K °*vistīn*. 12 Mf₂, U₁, U₂, F₂ B, A om. 13 Mf₁, U₄, F₂ B, A om; U₁ *as*. 14 U₃ *hvarēšt*. 15 D *kunam*. 16 Mf₁ om. *ih*. 17 Mf₂, U₄, F₂ B, M₁ om. 18 MSS. have *duškhuxt*; A om. *x*. 19 Mf₂, U₄, F₂ B om. 20 MSS. give *dušhvaršt*.

I. 4

1 Mf₁, U₄, F₂ B *ō*. 2 U₄ *amat*. 3 Mf₁, U₄, F₂ B °*spandēt*; K °*spandānān*; U₁, U₂, U₃, D, L₁₂, M₁, U₄, Mr₁, 2 om. *ān*. 4 Mf₁, U₄, K, F₂ B om; L₁₂ pref. *hanā*; M₁ °*vāh*. 5 M₁ pref. *pavan*. 6 Mf₁, K, M₁ om. 7 Mf₂, U₄, K, F₂ B, L₁₂ om. 8 L₁₂ om. 9 Mf₂ *astafrit*; D adds *frāz val lakūm rātih vabidūndak aītūm mavan Amahraspand havāēt* and gives *yazišn u nyāyišn* below *rātih*; M₁ om. 10 U₂, M₂, Mr₂ pref. *u*. 11 Mf₁ om. 12 Mf₂, U₄, F₂ B, M₁ om. 13 Mf₂ adds *i*; Mf₁, U₄, M₁ om. *ik*; D *mēnišnīh*. 14 Mf₂, U₄, F₂ B om; M₁ repeats. 15 Mf₁, U₁, U₂, D, L₁₂ om. 16 U₁, A, Mr₁ °*ič*. 17 Mf₂, A, M₁, Mr₁ om. 18 Mf₂ adds *č*. 19 U₂, A, M₂, U₃, Mr₁, 2 add *šēm ruvān bun pavan xvāt i hanā hast*; M₁ *rayā*. 20 Mr₁ om. 21 Mf₂, M₁, *naššāih*; Mf₂, U₂, K, L₁₂, M₂, U₃, Mr₁, 2 °*ih*. 22 So Mf₁, U₂, U₃, D, K, M₁; rest om. 23 U₄, F₂ B, M₁ *naššāih*; Mf₂, U₁, K, A, M₂, U₃, Mr₁, 2 °*ih*. 24 U₂, U₃, F₂ B, M₂, Mr₁, 2 om. 25 Mf₁ *yaxsenuntan*. 26 U₁, U₂, U₃, D, K, L₁₂, A, M₁, U₄, Mr₁, 2 add *min*. 27 Mf₂ *ruān*; M₂ pref. *bāhar* but below the line. 28 U₁ om; U₂ om. and inserts in margin *amat tan ruvān rāe*; D gives *bāhar i ruvān for ruvān rāe* and has *aēy amat tan ruvān rāe barā apāyēt*; M₁ gives *bāhar i ruvān for ruvān rā*; L₁₂ om. 29 Mf₁ om. 30 U₂, M₂, Mr₂ *dābūntan* with *dā* in Av. characters. 31 U₂, M₂ *būn*. 32 Mf₁ *ahrāih*.

I. 5

1 Mf₂ pref. *sē bār*; F₂ B om. *namāz . . . zatārtum*. 2 Mf₂ *zak i*; M₁ *val*. 3 M₁ adds *xvātā*. 4 Mf₁, U₂, M₁ om; U₄, F₂ B om. the gloss. 5 Mf₁ om. 6 Mf₁, 2 *valā*; M₁ om. 7 Mf₂, U₁, U₂, D, K, L₁₂ om. 8 Mf₂, K om. *ān*. 9 Mf₁, U₂, K, M₁ pref. *u*; U₃ *saritarān*. 10 U₃ *zatārtārtum* but gives the correct form in the margin; D adds *namāz ē Ōhrmazd u Ōhrmazd guf aēy nyāyišn li zak*

aiš kart mavan šapīrān rā fravarēt u sarītarān rā barā zanēt aēy tōjišn kunēt.
 11 So Mf₁, 2, U₁, 4, F₂, B; Mf₃, K *nisadā*; rest *nasīm*. 12 Mf₁, 2, U₁, 3, M₁ om; U₄, F₂, B om. the gloss. 13 M₁ om. 14 Mf₂ *lenm*. 15 A om. 16 D °*mānīh*. 17 U₁, L₁₂ om.
 18 Mf₁, 2, 3, D, M₁ *yaxsenunēt*. 19 Mf₂, 3, U₁, 3, D, K, L₁₂, A, M₃, Mr₁ om.
 20 Mf₁, 2 *kolā mā*. 21 Mf₁, 2, U₁, K, M₁ om. 22 Mf₂ *barā*; U₁ *bun*; K adds *zak*
 23 U₁, 3, D, M₁ add *ik*. 24 U₁ *min*; M₁ om. 25 Mf₂ *pardīzēt*. 26 Mf₂, A °*ō*;
 Mf₁, U₁, 2, 3, D, K, L₁₂, M₁, 2, 3, Mr₂ *valā*; Mr₁ *valā i*. 27 Mf₂, 3, U₁, 2, 3,
 D, L₁₂, M₁, 2, 3, Mr₁, 2 om. 28 U₁, 3 °*āt*; D adds *Amahraspandān guft aēy*
nyāyišn lēnā zak aiš kartak mavan patmānīh xūrēt u patmānīh yaxsenunēt u
kolā-č min patmānīh barā parīzēt val šapīrān arzānīkān dāt. 29 So Mf₁, 2,
 U₁, 4, F₂, B; rest *nisadā*; K, M₁ *nisadā*; rest *nasīm*. 30 Mf₁, U₁, D, L₁₂, M₁
 om. 31 Mf₁ °*gōyēt*; Mf₃, K, A, M₁, Mr₁ *frāgōyōt*; U₁, 3, D *frāgōyōt i*;
 U₂, L₁₂, M₂, 3, Mr₂ *frāgōyōt i*. 32 U₄, F₂, B om. the gloss; D pref. u. 33 Mf₁, 2,
 U₁, 2, D, M₁, Mr₂ om. 34 Mf₁ °*gōyēt*; Mf₂ *frāxgōyōt i*; Mf₃, U₂, 3, D, K, L₁₂, A,
 M₁, 2, 3, Mr₁, 2 *frāgōyōt*; U₁ om. *gōyōt*. 35 M₁ om. 36 M₂ °*vūnt*. 37 Mf₁ om.
 38 M₁ *maḍam*. 39 Mf₂ *ruān*; K adds *ik*. 40 Mf₁, K, A, Mr₁ om. 41 U₁ *yāitūnēt*;
 D adds in the margin *yāitūnēt*; K °*sunet*; M₁ °*sūnd*. 42 Mf₁ *mā*; D, A,
 M₁, 2, Mr₁ om; Mf₂ om. *ce . . . naḥšā xūp dāšt yehvūnēt*. 43 M₁ *mavan-aš*.
 44 U₂, Mr₂ add *i Mitir i*; U₁, L₁₂, M₃ add *i*; A, Mr₁ add *Mitr i*. 45 Mf₁, 3, U₂, K,
 M₂, Mr₁, 2 *i*; A om. 46 A, M₁ om. 47 U₁, 2, 3, D, K, L₁₂, M₁, 2, 3, Mr₂ om.
 48 Mf₂, U₁, 3 *hamā*; Mf₃, U₂, K, L₁₂, A, M₂, 3, Mr₁, 2 *hamāe*. 49 K, L₁₂ om.
 50 So Mf₁, 2, U₄, F₂, B, M₁; K *nisadā*; rest *nasīm*. 51 Mf₁ *Xvarxšēt*. 52 All
 except Mf₁, 3, U₂, 3, K, L₁₂, M₃ om. 53 So Mf₁; rest *arvandasp*. 54 Mf₁, 2,
 U₁, 3, L₁₂, M₁ om; U₄, F₂, B om. the gloss. 55 Mf₂ *Xvarxšēt*. 56 Only in Mf₁, 3.
 57 MSS. *arvandasp*; Mf₂ *arvand sūsiā*. 58 M₁ *yemalēlūnt*. 59 Mf₂ pref. *namāz*
ō valā kart yehvūnēt and has *min valā šapīr mekadrunām mavan ranj i pavan*
kār karpak val gerān mekadrunyēn instead of *ō li . . . karpak vabidūntan*;
 U₂ gives *min valā . . . gerān mekadrunyēn* in the text, but *ō li . . . karpak*
vabidūntan in the margin; A gives both renderings; M₁, 2, Mr₁ give both
 with *Xvarxšēt arvandasp guft* prefixed to *ō li valā . . .*; M₃ adds *nyāyišn*
min valā . . . val gerān mekadrunyēn at the end of the paragraph after *rās i li*
yaxsenunam yāitūnam vāzlūnam lā pavan ranj yaxsenunam. 60 M₁ om. 61 M₁
val. 62 U₂, 3, K, L₁₂, A, M₃, Mr₁, 2 om. *mavan ranj i*. 63 Mf₁, 3, U₁, D add *i*.
 64 All except U₁, 2, D, M₂, Mr₁ add *u*. 65 Mf₁, D *kartan*. 66 U₂, Mr₂ °*rūnam*;
 A, Mr₁ °*rūnd*. 67 All except Mf₃, D, L₁₂, A, M₁, 3, Mr₁, 2 add *i*. 68 Mf₂ adds
pavan; U₁ adds *pavan* and has *li-č* in Av. characters; M₁ om; M₂ changes *li-č*
 into *ranj pavan*. 69 M₁ *min*. 70 Mf₁ *aēy*; U₂, D, M₂ om. 71 Mf₂, D om.
 72 Mf₂, U₁, L₁₂, A, M₂, 3, Mr₁, 2 om. 73 Mf₂, K om. 74 Mf₁, U₁, 3, K, L₁₂ add *i*.
 75 So Mf₁, 2, U₁, 4, F₂, B, M₁; K, M₁ *nisadā*; rest *nasīm*. 76 M₁ *valā i*.
 77 Mf₁, U₁, 3, K, L₁₂ om; D, A, Mr₁ add *i*. 78 U₁, 2, 3, M₁ om. 79 Only Mf₂,
 U₄, D, F₂, B, M₁, 3 have *mēnūk . . . hučāšmīk*. 80 U₄ *Arkdvīsūr*; D, F₂, B
Arkdvīsūr; M₃ om. *d*. 81 D, F₂, B *čāšmī*; M₁ °*ak*; M₂ °*ih* and adds *mayā*
nsīmīh mayā āinmnīh mayā amat Ohrmazd yehabūnt. 82 Mf₂ pref.
mayā i; U₄, F₂, B om. the gloss; D, M₁ pref. *mayā*; A, Mr₁ pref. *u*. 83 Mf₂,
 U₁, D, M₁ om. 84 Mf₂ *namāz*. 85 M₁ om. 86 Mf₂ om. 87 Mf₂ adds *val*.
 88 M₂ °*vūnast*. 89 A, Mr₁ om. 90 Mf₂ *harvispīn*. 91 Mf₂ *dāmān dahišn*; M₁
dāmak. 92 Mf₁, 2, M₁ om. 93 Mf₁, M₁ om; Mf₂ om. *u hič . . . nikīrēt*. 94 Only

in *Mf*₂, *D*, *A*, *M*₁, *Mr*₁. 95 *Mf*₂ *hīxr*; *Mf*₂ *hīēr* with *hīxr* in the margin; *A*, *M*₁, *Mr*₁ *hīēr*; rest have *hīēr*. 96 *M*₁ adds *u ātāš*. 97 *Mf*₂ *yedrūd*; *Mf*₃, *U*₂, *D*, *K*, *L*₁₂, *A*, *M*₂, *Mr*₁, *2* add *nasīm*. 98 So *Mf*₁, *2*, *U*₁, *4*, *F*₂, *B*, *M*₁; *K* *nisadā*; rest *nasīm*. 99 *Mf*₂, *U*₄, *F*₂, *B* om. 100 *U*₂, *3*, *4*, *K*, *F*₂, *B*, *L*₁₂, *A*, *M*₂, *Mr*₁, *2* om. 101 So *Mf*₁, *2*, *U*₁, *4*, *F*₂, *B*; *K* *nisadā*; rest *nasīm*. 102 *Mf*₁, *U*₁, *D*, *A* *ō*, *Mf*₂, *U*₄, *F*₂, *B* om. 103 *Mf*₃, *M*₂ *Gāyōkmarī*; rest *Gāyōmart*. 104 *Mf*₂, *U*₄, *F*₂, *B* om. the gloss; *U*₁, *3*, *D*, *K*, *L*₁₂, *M*₁ om. 105 *U*₁, *2*, *A*, *M*₂, *3*, *Mr*₁, *2* om. 106 MSS. *Gāyōmart*. 107 *U*₂, *K*, *L*₁₂, *M*₂, *3*, *Mr*₂ om. 108 *Mf*₁ adds *i*. 109 *Mf*₁, *U*₁, *M*₁ *lenā*; *D* *ō lenā*; *L*₁₂ *mavan*. 110 *Mf*₁, *3*, *U*₁, *D*, *M*₁ add *kart yehvūnēt*; *A*, *Mr*₁ *ān*. 111 *Mf*₁ adds *i*; *Mf*₂, *U*₃, *K*, *L*₁₂, *M*₁ *vēh*; *U*₁, *D* om. 112 So *A*, *Mr*₁; *U*₃, *D*, *M*₁ *°yēn*; rest have *°rund*. 113 *M*₁ *mavan mekadruñyēn* for *mekadrūn mavan*. 114 *M*₂ *kaš*. 115 *Mf*₁, *3*, *U*₁, *2*, *3*, *L*₁₂, *M*₂, *3*, *Mr*₂ *°tunt*; *K* *xavātunt i*. 116 *A*, *Mr*₁ *mavan*; *M*₁ om. rest of the paragraph. 117 *Mf*₁, *U*₂, *A*, *M*₂, *Mr*₁, *2* om. 118 *Mf*₁, *U*₂, *3*, *K*, *L*₁₂, *A*, *M*₂, *3*, *Mr*₁, *2* om. 119 *Mf*₁ *°dūnēt*. 120 *Mf*₁ *brāt*; *Mf*₂ *brāt* written under *ax*. 121 *Mf*₁, *U*₃, *M*₃ om. 122 *Mf*₁ *brāt*; *Mf*₂ *brāt* written under *ax*. 123 *Mf*₁, *U*₃, *M*₃ om. 124 So *Mf*₁, *2*, *U*₁, *4*, *F*₂, *B*; *K*, *M*₁ *nisadā*; rest *nasīm*. 125 *Mf*₂ *i*; *U*₄, *F*₂, *B* om. 126 All except *Mf*₁, *2* have *Zartuhašt*; *M*₂ *Zartuštā*. 127 Only in *F*₂, *B*, *L*₁₂, *A*. 128 *Mf*₃, *U*₁, *K*, *Mr*₂ *Spīt-mān*. 129 Only in *U*₄, *F*₂, *B*. 130 *U*₁, *3* *ahravān*; *L*₁₂ om. 131 MSS. *Fravāhr*. 132 Only in *D*, *A*, *M*₂, *Mr*₁; *Mf*₁ om. *u . . . aēγ*; *Mf*₂, *U*₄, *F*₂, *B* om. the gloss. 133 *U*₂ adds *i*; *M*₂ *Zartušt*; *M*₃ *Zartuhašt Spītāmān*; *Mr*₂ *Zartuhašt i*; rest have *Zartuhašt*. 134 *L*₁₂ om; *M*₁ *yemalelūnt*. 135 Only in *A*, *M*₁, *Mr*₁. 136 *U*₁, *M*₁ om. 137 *Mf*₁ *ō*; *U*₁, *3*, *K* *ān*; *U*₂, *A*, *M*₂, *3*, *Mr*₁, *2* pref. *ō*; *D* adds *ō*; *M*₁ adds *i* *kart yehvūnēt mavan min li ō*. 138 *Mf*₁ adds *i*; *Mf*₂, *U*₁, *3*, *K*, *L*₁₂ *vēh*; *U*₂, *D*, *A*, *M*₂, *Mr*₁, *2* pref. *viš*. 139 So *D*; *Mf*₁ *paīrād*; *A* *°runēm*; rest *°runt*. 140 *M*₁ *hanā*. 141 *Mf*₁, *U*₁, *K* om. 142 *Mf*₁ adds *i*; *U*₃, *M*₁ om; *D* *vēh*. 143 *Mf*₁, *M*₁ *Mazdastān*; *U*₁, *K* *Mazdastān*; *U*₃ *Māzdiyašn*; *D* *Mazdayasnān*; rest *Mazdasnān*. 144 *A* *viš*. 145 *Mf*₁ *šapīr i*; *M*₁ *šapīr*. 146 *Mf*₁ *yekimūnā*. 147 *Mf*₁ *u zak i*; *U*₁, *3* add *i*; *A* *ān*; *M*₁ pref. *u*. 148 *U*₃, *L*₁₂, *M*₃ add *i*; *K* adds *pavan*. 149 *M*₁ adds *ait*. 150 *M*₁ pref. *mavan*. 151 *U*₁ *vabidūnēt*. 152 So *Mf*₁, *2*, *U*₁, *4*, *F*₂, *B*, *M*₁; *K* *nisadā*; rest *nasīm*. 153 *Mf*₁ *val i*. 154 *U*₄, *F*₂, *B* *°vist*. 155 *U*₄, *M*₁ om. 156 So in *M*₂, *3*, *U*₂, *D*, *K*, *A*, *M*₂, *3*, *Mr*₁, *2*; rest om. 157 So *Mf*₂; *M*₁ *gēñk*; rest *gēñ*. 158 *Mf*₁, *2*, *U*₄, *F*₂, *B* om. *č*; *K* adds *i*. 159 So *U*₄, *F*₂, *B*; *Mf*₁ *havād*; *Mf*₂ *yehvūnēt havād*; *D* *yehvūnt*; *Mf*₁ *yehvūnēt mavan-č yehvūnt havād*; rest *yehvūnēt* for *yehvūnt havād*. 160 *Mf*₃, *M*₃ add *i*. 161 *Mf*₃ *°vūnt*. 162 *Mf*₂ om. 163 *Mf*₂, *F*₂ *B vaxšānā*; *K* *vaxšān*; *L*₁₂ om; *M*₁ *vaxšānih*. 164 *U*₁, *2*, *3*, *L*₁₂, *M*₁, *2*, *3*, *Mr*₁, *2* add *i*. 165 *Mf*₁, *U*₁, *2*, *3*, *4*, *D*, *M*₁, *Xvatā*; *L*₁₂ *Xvatān*. 166 *U*₁, *3*, *L*₁₂, *M*₁ om; *D* *K aēγ*. 167 *Mf*₁ changes *frārōntar* into *frārōn mēništar*; *Mf*₂, *U*₂, *4*, *F*₂, *B*, *A*, *M*₂, *Mr*₁, *2* *frārōn mēništar* for *frārōntar mēniš*; *Mf*₃, *U*₁, *3*, *D*, *K*, *L*₁₂, *M*₁ *frārōntar*. 168 *Mf*₁, *3*, *U*₁, *2*, *3*, *L*₁₂, *M*₂, *3*, *Mr*₂ *°dūnyēn*; *Mf*₂ *dūnd*. 169 *Mf*₂, *U*₁, *2*, *3*, *D*, *A*, *M*₁, *2*, *Mr*₁, *2* om. 170 *Mf*₂ adds *frārōn mēništar*; *U*₁ om. *č*; *U*₂, *3*, *L*₁₂, *M*₂, *3*, *Mr*₂ *mavan čē*; *U*₄, *F*₂, *B* *min-č*. 171 *Mf*₂, *U*₁, *3*, *D*, *A* om. 172 *U*₂, *M*₂, *Mr*₂ *kapak*. 173 *U*₂, *M*₂, *Mr*₂ pref. *yehvūnēt*; *L*₁₂ *yehvūnēt*; *A*, *Mr*₁ pref. *yehvūnt*. 174 *Mf*₁ om. *h*; *Mf*₂, *3* add *i*. 175 *U*₁ *ān*; *U*₄ *zak*; *M*₁ *val*. 176 *U*₃ *yehabānom*. 177 *Mf*₁, *U*₁, *3*, *D*, *K*, *L*₁₂, *M*₁, *Mr*₂ om. *m*. 178 *Mf*₂ *ruān*. 179 *D*, *K*, *M*₁ om. 180 *Mf*₂, *U*₁ om; *U*₂, *A*, *M*₂, *3*, *Mr*₁, *2* *rōšnīh zak* for *zak rōšnīh*; *D* adds *i*. 181 *Mf*₁, *U*₁, *3*, *K*, *L*₁₂; *M*₁

rōšn. 182 Mf₂, U₁, A, M₁, Mr₂ om. 183 Mf₁, ₃, U₁, ₂, ₃, D, L₁₂, A, M₂, ₃, Mr₁, ₂ *bālist*; K *ō bālist*, M₁ *bālistan*. 184 U₁, ₃, D, M₁ *bālinān*; A *bālinēt*. 185 U₁, ₃ D, A, M₁ om. 186 M₁ gives the gloss thus: *aēy lenā ruvān buland u bulandtar pavan rōšnīh yehamtunāt aēy Xvaršēt pāe*. 187 Mf₂ *ruān*. 188 M₁ *ae for pavan Lak madam*. 189 U₄, F₂, B om. 190 M₁ adds *ōhrmazd min lak*; Mr₄ adds *ōhrmazd*. 191 Mf₂, M₃ give *pavan rasišnīh vartišnīh i Tan Pasin* instead of *vartišn yehamtunāt*; U₂, A, M₂, Mr₁, ₂ add *pavan rasišnīh vartišnīh Tan Pasin*; U₄, F₂, B give *pavan laxvār yehamtūnišnīh i vartišn i Tan i Pasin*; D adds after *šapīrih Tan i Pasin, min daftar i zakāe*: *pavan lak Awzūnik Mēnūk pavan laxvār yehamtūnišnīh vartišn Tan Pasin*. 192 Only M₁ gives *aēy . . . Ristārtiz*. 193 Mf₂, U₄, F₂, B om. *min sarītarīh . . . Tan i Pasin*; U₂, A, M₂, ₃, Mr₁, ₂ give this sentence after *harā vabidūn*. 194 U₃ *sarītarīh*. 195 M₁ *u*. 196 So Mf₂, U₂, K, M₂, ₃, Mr₁, ₂; rest om. 197 A *pasin*. 198 Mf₁, ₃, U₁, ₃, K, L₁₂, M₁ om. the rest; U₂, A, M₂, ₃, Mr₁, ₂ *mavan*. 199 U₄, D, F₂ B *°tūnim*. 200 So Mf₂, U₄, D, F₂, B; U₂, M₂, ₃ *arzanīh*; A, Mr₁, ₂ *harvisp uš*. 201 D adds in the margin, *min Lak ae Buzurg Mēnūk vartišnīh yehamtunāt min sarītarīh pavan newakīh i Tan Pasin*. All except Mf₂, U₄, F₂, B, M₁ give at the end of this paragraph *ašem vohu sē guftan u pavan kolā ēvak gām hanxetūntan u pavan kolā ēvak namāz zufr yedrūntan*; U₁, ₃, D further add *u pavan kolā ēvak ašem vohu rōēšā frōtītar vabidūntan*.

I. 6

1 Mf₁, ₂, ₃, A, M₃, Mr₁ pref. *Xvaršēt amark rāyōmand arvandasp yezbexūnam*. 2 U₁, M₁ om. 3 Mf₁, ₂ *frēhgōyōi*; Mf₂, U₁, ₂, ₃, K, L₁₂, A, M₁, ₂, ₃, Mr₁, ₂ *frāgōyōi*; U₄, F₂, B *frāxgāyōi*; D *frāgāyōt*. 4 Mf₁, M₃ *yezbeṣūnam*; U₄, F₂, B *aīzam*. 5 So U₄, F₂, B; M₁ *mavan*; rest om. 6 Mf₂ om. *ō*. 7 So Mf₂, ₃, U₄, F₂, B; rest om. 8 M₁ om. *ih*. 9 So Mf₁, ₂; rest 1000 in numerals; U₄, F₂, B om. *hasr . . . buland*. 10 Mf₂ adds *ih*. 11 Mf₂ D om. *i*. 12 U₁, ₃, L₁₂, M₃ *°tāštēt*. 13 Mf₁, ₂, Mr₁ om; M₁ *u*. 14 Mf₂, U₁, D, M₁ om. 15 M₁ adds *aēy kabed buland*. 16 So Mf₂, U₂, ₃, L₁₂, A, M₂, ₃, Mr₁, ₂; rest om. 17 U₃, M₃ *ākāš*. 18 Only in D; Mf₂, U₁, ₂, ₃, K, L₁₂, A, M₂, ₃, Mr₁, ₂ have *u*. 19 Only in D; Mf₁, ₂, U₄, F₂, B have *u*. 20 Mf₁, ₂ *dānistān*; Mf₂, K *dēnāk*; U₁, ₃, L₁₂, M₃ *denīh*. 21 Mf₁, ₂, U₄, F₂, B om; M₁ om. *u zyaš bēn xwēškārīh*. 22 L₁₂, M₃ *xwēškārīh*. 23 Mf₁ om. 24 U₁ adds *i*. 25 Mf₂ *advāb*; M₁ *axvīh*. 26 Mf₂, U₄, F₂, B om. the gloss. 27 Mf₂, U₁, ₂, ₃, L₁₂, M₂, ₃, Mr₂ *bāšasp*. 28 A om. *ū*. 29 All except Mf₂, U₄, F₂, B om. 30 Only U₂, A, M₂, Mr₁, ₂ give *ayāwārīh yedrūnišn*. 31 Mf₁, U₄, F₂, B *jīkār*; Mf₂ *jīgār*; U₁, D *jīgar*; U₃ *jīgar* but *jīgār* in margin; K *jīgārā*; M₁ *jīkār* and adds *vāzā aēy-aš zurōmand bāzā*.

I. 7

1 A *m* is missing. 2 D, M₁ om. 3 Mf₂ *matān*. 4 Mf₁ *dehupātān* but *ān* scratched out; Mf₂, U₁, ₂, K, A, M₂, Mr₁ add *ān*; U₃, L₁₂, M₃ add *yān*. 5 Mf₁ *yezbeṣūnam*; Mf₂, U₄, F₂, B *aīzam*. 6 Mf₂ *pavan*; A, M₃ add *i*; M₁ *min*. 7 Mf₂ om; U₂, M₂, Mr₂ in Av. characters. 8 U₂, A, M₂, Mr₁, ₂ *dāt*; M₁ *°būnēt*. 9 A, Mr₁ *havātūm*. 10 Mf₂, U₁ om. *u*. 11 So A, Mr₁; rest *Yazdān*. 12 Mf₁, ₂, ₃, U₄, F₂, B, L₁₂ om. rest of the paragraph; U₁, ₃, A, M₃, Mr₁ add *i*; K adds *š*. 13 K om. 14 K om. 15 K adds *i*. 16 A, Mr₁ add *i*. 17 U₁, D, K *Xvātā*.

18 U₁, A, M₁, Mr₁ om. 19 U₃, M₂, ₃ rēyōmand; D, K om. ā. 20 U₁, ₃, D, K, A, M₁, ₃, Mr₁ arvandas; U₂, M₂, Mr₂ arvandast. 21 M₂ yezbexūnam.

I. 8

1 Mf₂ Tištr-č i; U₄, F₂, B Tištr-č. 2 Mf₁ drustih; Mf₂, U₄, F₂, B drusēt; Mf₃, U₁, ₂, ₃, D, K, L₁₂, M₂, ₃, Mr₂ drustih i. 3 Mf₁ čašmih; U₄, F₂, B čišmak. 4 U₁, ₃, ₄, D, F₂, B izam; M₁ izam and adds aēγ Tištr stārak rā. 5 Mf₁, ₃, L₁₂ om. Tištr . . . vārišnik Tištr stār rā izam; Mf₂, U₄, F₂, B pref. Tištr i star i rāyōmand gadāōmand āizam. 6 Mf₂, U₄, F₂, B i. 7 Mf₂ om. ae . . . vārān. 8 Only in K, A, M₁, Mr₁. 9 Mf₂ om. vārišnik . . . izam; U₃, M₂ add i; U₄, F₂, B give Tištr ānā for vārišnik Tištr stār; A, Mr₁ om. ik. 10 U₂, D, A, M₂, Mr₁, ₂ stārak; M₁ om. 11 M₂ yezbexūnam. 12 Mf₂ adds i; U₂, D, K, A, M₂, Mr₁, ₂ have rāyōmand gadāōmand Tištr stārak rā yezbexūnam for Tištr . . . yezbexūnam; U₄, F, B om. the sentence. 13 Mf₁ star i; Mf₂, M₁ om.; Mf₃, U₂, L₁₂ star; M₂ stārak. 14 Mf₁, ₃ add i. 15 M₁ adds rā. 16 Mf₁ °bexamnmd; Mf₂, ₃, U₁, ₃, L₁₂ izam. 17 Mf₁, ₃, U₄, K, F₂, B star; Mf₂ kukbā; D, A, M₁, Mr₁, ₂ stārak. 18 Mf₂, U₁, K, A, Mr₁, ₂ om. 19 Mf₂ om. 20 Mf₁ °bexamnam; Mf₂, U₁, A izam. 21 Mf₁, ₂, ₃, M₂ om. the sentence; K gives the sentence before Vanand . . . yezbexūnam. 22 U₂, D, A, M₁, Mr₁ stārak for stār i. 23 A gadād; M₁ pref. u; Mr₁, ₂ pref. i. 24 Mf₁ Spēhūr; M₁ Spās. 25 U₄, F₂, B, M₁ om. 26 Mf₂ adds i. 27 Mf₁ °bexamnam; Mf₂, U₁, ₄, K, F₂, B izam; U₃ °bexūn. 28 Mf₂, U₄, F₂, B Zrvān; A, Mr₁ Zamānak; M₂ ā in Av. characters. 29 U₄, F₂, B, A, Mr₁ om. 30 U₁ Akanār. 31 Mf₁, M₂ yezbexūnam. 32 Mf₂, U₄, F₂, B Zrvān; A Zamānak; M₂ gives the sentence after Vāt . . . izam. 33 A om. 34 U₁, M₁ dār. 35 Mf₁, D Xvatā; U₃ Xvadā. 36 Mf₁, M₁, ₃ yezbexūnam. 37 Mf₁, ₂, ₃, U₄, F₂, B, L₁₂ om. the sentence; M₁ pref. u. 38 U₂, A, M₂ om. 39 A, Mr₁ om. K. 40 U₂, A, M₂, Mr₁, ₂ °dāt; M₁ °dahāk. 41 U₂ repeats Zamān i Divrang Xvatāe izam; M₂ yezbexūnam. 42 Mf₁ om. ₂; Mf₂, K rāstak; M₁ razist. 43 U₁, D, M₁ om.; K ā. 44 So Mf₃, D; rest Frazānik. 45 Only in Mf₁, U₄, F₂, B. 46 Mf₁, M₂ yezbexūnam. 47 Only M₁ gives the gloss. 48 Mf₂, U₁, K, M₁ om. 49 So in Mf₁, ₂, ₃, U₂, K, A, M₂, Mr₁, ₂; rest om. 50 Mf₁, ₃, U₁, ₂, M₂ Mazdastān; Mf₂ Māzdayasnān i; U₃, L₁₂, A, M₁, ₃, Mr₁, ₂ Māzdayasnān; U₄, F₂, B Mazdastān; D Māzdayasnān; K Māzdayasnān i. 51 Mf₂, U₁, K, A, M₁ izam. 52 Mf₁, ₂, ₃, U₄, F₂, B, L₁₂ om. the rest of the paragraph; U₂, ₃, K rāš. 53 U₁, D, K om. 54 K om. 55 U₂, ₃, M₂, ₃, Mr₂ add i; A, Mr₁ om. ik. 56 M₂ yezbexūn. 57 Only M₁ gives the gloss. 58 M₂ yezbexūn. 59 U₃, M₂ min; K om. the gloss; M₁ aēγ nāyūtāk. 60 U₁ om.; M₁ mavan min. 61 So U₁, ₂, ₃, M₂, ₃, Mr₂; rest om. 62 D bahārik; M₁ bārik. 63 A, Mr₁ om. 64 Mr₂ om. ī. 65 U₂, M₂ ā in Av. character. 66 U₃ rāš with ā in Av. character; M₂ rāš. 67 U₁, D om. 68 U₂, A, M₂, Mr₁, ₂ Kōh with h in Av. character. 69 M₁ om. 70 M₂ yezbexūnam.

I. 9

1 Mf₂ adds č; U₁, ₃, L₁₂, A, M₂ °vist; D, K °vistin; Mf₃, U₂, M₂, Mr₁, ₂ °vist. 2 Mf₁, ₂, L₁₂, add i. 3 D mėnūk Yazat for Yazat i mėnūk. 4 Mf₂, U₁, ₄, F₂, B, M₁ om. 5 U₁, M₁ izam; U₄, F₂, B āizam. 6 Mf₂ adds č; Mf₃, U₂, M₂, Mr₁, ₂ °vist; U₁, ₃, D, A, M₂ °vist; M₁ pref. u. 7 Mf₂, ₃, U₂, ₃, D, K, L₁₂, M₂, ₃, Mr₁, ₂

add i. 8 *Mf₂ gētiḥ Yazat for Yazat i gētiḥ*; *L₁₂ om.* 9 *Mf₂ U₂, 4, F₂, B, L₁₂, A, M₁, 2, Mr₁, 2 om.* 10 *Mf₂ U₄, F₂, B gētiḥā.* 11 *Mf₂, 3, U₁, 2, M₁ izam; U₄, F₂, B āizam.* 12 This gloss is found only in D, M₁, 3; M₁ has *āēγ*. 13 *M₁ gētiḥ Yazat for Yazat i gētiḥ.* 14 *M₃ om.* 15 *M₁ pref. hanā.* 16 MSS. *Atāš.* 17 *M₁ om.* 18 *M₁ om.* 19 *M₁ om.* 20 *M₁ om.* 21 *M₃ hanā.* 22 D *hamāe*; M₁ *hamak.* 23 *M₁ om.* 24 D *amat.* 25 *M₁ āinman.* 26 *M₁ xaditūnēt.* 27 *M₁ mēnūk Yazat for Yazat i mēnūk.* 28 *M₁ xaditūnēt.* 29 *Mf₂, 3, L₁₂ om.* from here to the end of the paragraph; *Mf₂, U₄, F₂, B* give the sentence thus: *zak i naḥsā ruvān izam*; U₂, K, A, M₂, Mr₁, 2, pref. *ō.* 30 So in U₃, D, A, M₂, 3, Mr₁; rest om. 31 K *iz*; remainder cut off in binding; M₃ *yezbeḥūnam.* 32 *Mf₂, U₄, F₂, B zak i naḥsā Fravāhr izam*; for *Fravahr i naḥsā rā izam*; A, Mr₁ pref. *zak*; M₁ pref. *u*; M₂, Mr₂ pref. *ō*; all except M₁ have *Fravāhr.* 33 U₁, 2, K om. 34 K cut off in binding; M₃ *yezbeḥūnam.* 35 *Mf₂, U₄, F₂, B om.* the sentence; U₂, A, M₁, 2, Mr₁, 2 give *barā*; rest om. 36 U₁, K add *valā*; U₃, D, M₃ give the sentence thus *ō valā li ayāwārīh Ōhrmazd*; M₁ *li ayāwārīh Ōhrmazd.* 37 K cut off in binding. 38 K, M₃, Mr₁, 2 om. 39 U₁, K om. 40 *Mf₂ adds i*; U₁ *šapirān.* 41 *Mf₂, U₄, F₂, B add i*; K cut off in binding. 42 *Mf₂ adds i*; U₂, Mr₂ pref. *u.* 43 All except *Mf₂, M₁ Fravāhr*; K cut off in binding. 44 *M₃ yezbeḥūnam.* 45 So *Mf₂, U₂, 3, 4, D, M₂*; rest om. 46 K cut off in binding. 47 A *rāyōmand.* 48 *Mf₂ arvand-sūsā*; all except U₂ *arvandasp*; K *arvad* cut off in binding. 49 U₂, M₂, 3, Mr₁, 2, *yezbeḥūnam*; A pref. *rā.*

I. IO

1 *Mf₁ Xvarxšēt*; U₂, M₂, Mr₁, 2 om. the sentence. 2 Only in *Mf₂, U₃, L₁₂, M₃.*

I. II

1 *Mf₁ Xvarxšēt*; *Mf₂, U₂, 3, L₁₂, M₂, 3* add *i*; Mr₂ om. the sentence. 2 *Mf₂ adds ih*; U₁ adds *gadāōmand*; A *rāyōmand.* 3 So *Mf₂, U₂, L₁₂*; rest *arvandasp*; A adds *rā.* 4 U₁, 4, F₂, B, M₁ *izam*; A pref. *rā.* 5 K *adīn-aš.* 6 U₁, M₁, *mavan.* 7 *Mf₁, U₂, M₂ Xvarxšēt*; *L₁₂ Xvarēšēt.* 8 *Mf₁ om.* 9 U₃ *xadūinak.* 10 So *Mf₂, U₄, F₂, B*; rest *amat*; M₁ *xadūinak* in place of the gloss. 11 *Mf₂, U₄, F₂, B om.* *adīn . . . tāpēt.* 12 *M₁ mavan.* 13 *Mf₁ Xvarxšēt.* 14 K *rōč i.* 15 *M₁ amat lālā yātūnēt*; M₃ pref. *čigōn.* 16 *Mf₂ yekavimund*; U₁ *°mūnēt*; K *yekavimund.* 17 *Mf₂ adds ān*; K adds *u mēnūk*; M₃ pref. *levatā.* 18 K adds *i.* 19 U₄, F₂, B *roo kūnak.* 20 U₄, F₂, B, L₁₂, M₁, 3 om. 21 *Mf₁ adds i*; U₄, F₂, B *rooo kūnak.* 22 *Mf₂, U₄, F₂, B om.* 23 *Mf₂, U₂, K, L₁₂, M₂, Mr₁, 2* add *i.* 24 *Mf₂, U₄, F₂, B barā*; only D, M₁, 3 give *ham*; rest om. 25 *Mf₂, M₁ °yēn.* 26 *Mf₂, U₄, F₂, B hanā*; D, M₁ *zak*; A, Mr₁ *dēnā.* 27 *Mf₂, U₄, D, F₂, B, M₁ om.* 28 *Mf₂, U₂, M₂, Mr₁, 2* add *i.* 29 All except *Mf₁, 2, 3, U₄, F₂, B om.* 30 *Mf₂, U₄, F₂, B sātinind*; K *rānētēt.* 31 D om. 32 *Mf₂ om.* 33 *Mf₂, Mr₁, 2* add *i.* 34 *Mf₂ °kūnt*; A *°kūnēt.* 35 *Mf₂ madā*; U₁ om. 36 *Mf₂, U₁, 3, D, K, A, M₁, 3, Mr₁ om.* 37 U₂, A, M₂, Mr₁, 2 om. 38 *Mf₁ om. ih.* 39 *Mf₁, U₁, 2, D, M₁, 2, Mr₂ om.* 40 *Mf₁ om. k*; *Mf₂, U₃, L₁₂, M₃* add *i*; Mr₂ *ahrēšt.* 41 *Mf₁ om. ā.* U₁ om. *ē.* 42 *Mf₁ om. ih*; U₃, M₂ *frāēdahišnīh*; U₄, F₂, B *frāēdahišnīh i.* 43 *Mf₂ om.* 44 *Mf₁, U₁, 4, D, F₂, B, M₁, Mr₂ om.* 45 *Mf₂ om. rā*; U₁ om. *kīh*; U₃, M₃ add *i*; K om. *k.* 46 *M₁ om.* the gloss. 47 *Mf₂ om.* 48 So *Mf₂, U₁, 2, 3, K, L₁₂, M₂, 3, Mr₂*; rest *awsāyēt*; U₄, F₂, B repeat *pavan frāēdahišnīh zak i ahrākīh gēhān . . .*

awzāyāt. 49 Mf₁, 2, 3, U₄, F₂, B om. the sentence; D pref. *u*; L₁₂ om. the sentence but has *frādahišnīh Xvaršēt amat* added above the line. 50 U₁, M₂, Mr₂ om. *ih*. 51 U₁, 3, M₂ *amat*; U₂, M₂, Mr₂ *amat Xvaršēt* for *Xvaršēt mavan*; M₁ *sak Xvaršēt*; Mr₁ *mavan Xvaršēt*. 52 M₂, Mr₁, 2 add *i*. 53 All except U₂, M₂, Mr₂ have *arvandasp*; D adds *frādahišnīh sak ahrākīh gēhān rāe u frādahišnīh ahrākīh i tan rāe u frādahišnīh i Xvaršēt mavan amark rāyōmand u arvandasp ašt*.

I. 12

1 M₁ om. 2 Mf₁, U₂, K, L₁₂, Mr₂ *Xvarxšēt*; Mf₂ adds *i*; M₂ *Xvarxšast*. 3 U₂ *awzat*; L₁₂, M₂ *awsyet*. 4 Mf₂, U₂, A, M₂, Mr₁, 2 pref. *ae*; U₁, 3, D, K, L₁₂, M₂ *ae*. 5 M₁ *°tānd*. 6 U₁, 3, D, K, L₁₂, M₂ om.; M₁ *°vānd*. 7 U₄, F₂, B, A, Mr₁ add *i*. 8 MSS. give *yōšdār* throughout the paragraph; K adds *i*. 9 Mf₂ adds *i*. 10 Mf₂ *aš*. 11 Mf₁, 2, U₄, F₂, B, M₁ *lālayā*. 12 U₄, F₂, B *Šēdān*; M₁ *Šēdā*. 13 Mf₁, 3 om.; M₁ adds *zamīk*. 14 Mf₁, 2, U₄, F₂, B *yedrūd*; Mf₂ gives *yedrūd* in the margin. 15 K has *mayā i xānik pāk yōšdār i mayā i tačāk yōšdār i* for *mayā tačāk . . . xān yōšdār*. 16 Mf₁, 2, U₁, 2, 4, D, F₂, B, M₁, 2, M₂ om. 17 Mf₁, 3 om. *k*; U₁, 3, D, K, L₁₂ *xānik*; U₂, M₂, Mr₂ *ā* in Av. characters. 18 Mf₁ adds *aēy pāk*; Mf₂ *pāk*; U₁, 3, D, L₁₂ pref. *pāk*; K pref. *pāk* and adds *i*. 19 Mf₂, U₄, F₂, B *pavan*; Mf₂ adds *pavan*; U₁, M₁ om. 20 Mf₁, U₄, F₂, B, M₂ om. *ik*; U₁, 3, D, L₁₂ *bilā*; K *tačāk*. 21 Mf₂, U₁, 3, D, L₁₂ pref. *pāk*; U₂, A, M₂, Mr₁, 2 *pāk* and add *mayā i bilā pāk yōšdār*; D writes in Pers. *az digar ketāb* and adds *mayā tačāk yōšdār mayā i xān yōšdār*; K adds *i*; M₂ adds *aēy bilā*. 22 Mf₁, 2, A *pavan*; Mf₂, U₂, K, M₂, Mr₁, 2 add *pavan*; U₁, 4, F₂, B, L₁₂, M₁ om. 23 Mf₂ *zrayk*; U₁, 3, M₂ add *i*. 24 Mf₁, 2, U₁, 4, F₂, B, L₁₂, M₁ om. 25 Mf₁ *amrēšt*; Mf₂, U₂, K, L₁₂, M₂, Mr₁, 2 add *i*. 26 M₁ *°vānd*. 27 Mf₁, 3, U₄, F₂, B om. 28 So Mf₁, 2, U₄, D, F₂, B, M₁; rest *ahravān*. 29 All except Mf₁, 3, U₄, F₂, B add *dām*; M₁ adds *dāmān*. 30 Mf₁ om. 31 U₁ *yal*; A, Mr₁ add *i*.

I. 13

1 Mf₂ *madam*. 2 U₁, K *mavan*; M₁ pref. *hat*. 3 Mf₁ *Xvarxšēt*. 4 Mf₂, U₄, F₂, B *lālā lā* for *lā lālā*. 5 So Mf₁, U₄, F₂, B; Mf₂ *vaxšīnāe*; M₁ *vaxšēt*; rest *vaxšyāe*. 6 M₁ has *aēy lālā lā yātānd vad sak samān Šēdān* for *aēy hambun-č . . .* 7 U₄, F₂, B *°bān-ič*. 8 K *dāmān i*. 9 Mf₂ *dērtar*; U₂, L₁₂, M₂ *arikitar*; U₄, F₂, B *dērtar*. 10 D, A, Mr₁ *°tānēt*; Mf₁ insert here the gloss *lā-č-šān . . . tuvān havāe*. 11 A, Mr₁ pref. *ae*. 12 U₂, A, L₁₂, M₂, Mr₁ *Šēdā*. 13 Mf₁, 2 *°vist*; U₄, F₂, B add *i*; M₁ adds *dāmān*. 14 Mf₂, U₄, F₂, B *murnčēnēnd*. 15 Mf₂ *hand*. 16 Mf₂, U₄, K, F₂, B, M₁ om. 17 Mf₂, U₄, F₂, B 7 in numerals; D *haft*. 18 A adds *rā*. 19 Mf₂, U₁, 2, 3, K, L₁₂, M₂, 3, Mr₁, 2 om. 20 M₁ gives *pavan nikās dārišn mekadrūnyēn u hat nikās dārišn mekadrūnt hač-šān lā tuvān yehvūnt* for *madam dārišnīh*. . . 21 Mf₁ om. *ih*. 22 Mf₁ *lā*; U₄, F₂, B om. 23 Mf₂ *m š*. 24 So Mf₁, 2, U₄, F₂, B, A; rest *ēstinišnīh*. 25 Mf₁ om. *lā*; Mf₂ om. *č*; A, Mr₁ pref. *u*. 26 So U₄, K, F₂, B; Mf₁ *°rūnīman*; Mf₂ *°rūd*; Mf₂ *°rūnyēn*; U₁ *mekrūt*; rest *°rūnt*. 27 Mf₁, U₂, 3, D, L₁₂, M₂, 3, Mr₂ pref. *u*; Mf₂, H om.; Mf₂ *u mavančān*; U₁ *mavančān*; D pref. *u* and adds in margin *pāspānīh*. 28 So Mf₂, U₄, F₂, B, M₂; Mf₁ *°rūnīman*; U₁, M₂ *°rūnt*; U₂, A, Mr₁, 2 *°rūd*; U₃, D, L₁₂ *°rūnt* and add

u amat-č-šan mekadrūnqnd; K om. 29 Mf₁ pref. *u amat*; Mf₂ adds *i*; K *č-šan*. 30 Mf₁, 3, U₁, 3, D, K, L₁₂, M₃ *yehvūntan*; U₂ changes *dāstān* into *yehvūntan*; U₄, F₂, B *i-štan*; A, M₂, Mr₂ add *yehvūntan*; Mr₁ adds *yehvūnt*. 31 U₄, F₂, B pref. *yehvūnt*; D adds *aēy lā aiš mēnūk Yazat denā axv i astōmand rāe pāspānīh tuvān kartan aēy mavan hat zak mēnūk Yazat pāspānīh dēnā gēhān barā lā mekadrūnēt hat-č mekadrūnēt hič-šan pāspānīh lā tuvān yehvūnt havāe*; K *hand*.

I. 14

1 Mf₂ *yezbeṣunēt*; U₄, F₂, B *īzd*; M₁ *yezbeṣund*. 2 Mf₁ *Xvaršēt*; K pref. *ō*. 3 So Mf₂, U₂, L₁₂, M₂, 3; rest om. 4 So U₄, F₂, B; rest om. 5 Mf₂ *rāyōmand*. 6 All except Mf₂ om. 7 So Mf₂, U₂, K, L₁₂, M₂, Mr₂; rest *arvandasp*; D adds *mavan kolā amat īzēt Xvaršēt amark rāyōmand arvandasp rā*; M₁ adds *rā*. 8 Mf₂ om. *pavan . . . tamīkān*. 9 M₁ *zak laxvār*. 10 U₄, F₂, B om. *ih*; M₁ *yaxsenunt*. 11 M₁ om. 12 U₃, L₁₂ pref. *tam*; D om. *ikān*. 13 Mf₂ *laxvār*; M₁ *zak laxvār*. 14 M₁ *yaxsenunt*; Mr₂ om. *t*. 15 So in U₁, 2, D, A, Mr₁; rest om. 16 So F₂, B; Mf₁ *tam tamīkan*; U₃, D, L₁₂ *tam tōmakān*; rest *tam tōmīkān*. 17 Mf₁, U₂, M₂, Mr₂ add extra *ō*; Mf₂, U₃, 4, F₂, B, L₁₂, M₃ *Šēdān*; D *Šēdān* and adds *min bāhar i apāč ēstišnīh aēy min bāhar i dūr kartan i tārīkīh pētāh kunēt*. 18 Mf₂ *laxvār*; M₁ *zak laxvār*. 19 M₁ *yaxsenunt*. 20 So in U₁, 2, D, A, M₂; rest om. 21 Mf₂, U₃, 4, F₂, B, M₃ om. 22 D scratches out *staxmakān* and gives *hazalān* in the margin. 23 Mf₁, 2, 3, U₄, F₂, B, L₁₂ om. *pavan . . . parīkān*. 24 M₁ pref. *zak*. 25 M₁ *dāšt*. 26 All except U₂, D, A om. 27 U₁, K om. 28 M₁ *zak laxvār*. 29 M₁ *yaxsenunt*. 30 Mf₁, 2, U₄, F₂, B om. 31 Mf₂, U₁ *sež*. 32 All except Mf₁, 2, 3 om. 33 U₁, 3, D, M₃ *nīhān*; M₂ *nīhān*. 34 M₁ *rawīšnīh*. 35 So Mf₂, U₄, F₂, B; rest *aš*; D gives *Kolā amat yezbeṣunēt Ōhrmazd rā* instead of *af-aš . . . Ōhrmazd*. 36 Mf₂, U₄, F₂, B *īšt*; A, M₁, Mr₁ *°bexūnēt*; Mr₂ *°bexūnam*. 37 Mf₂, U₄, F₂, B om. 38 So Mf₂, U₄, F₂, B; rest *aš*; Mf₁ *uš* with *u* in Pers. characters; A, Mr₁ pref. *u*. 39 Mf₂, U₄, F₂, B *īšt*; Mf₁, U₂, M₂ add *yehvūnēt*; A, Mr₁ *°bahūnēt* and adds *yehvūnēt*; M₁ om.; Mr₂ *°bexūnam* and adds *yehvūnēt*. 40 U₁ *°spadān*. 41 Mf₁, U₁, M₁ *aš*. 42 Mf₁ om. *b*; Mf₂, U₄, F₂, B *īšt*; Mf₃ *hast*; A, Mr₁ *°bexūnēt* and add *yehvūnēt*; M₁ om. 43 Mf₁, D, M₁ om. 44 Mf₂ *xvēš*. 45 M₁ *aš*. 46 Mf₁ *°vist*; Mf₂ *°vist*; Mf₃ *°vīsp*. 47 Mf₁, 2 *min*; D om. 48 Mf₁, 2, U₄, F₂, B om. 49 Mf₁ adds *i*. 50 Mf₁, 2, U₄, F₂, B, M₁ om. 51 Mf₂, U₄, F₂, B add *č*. 52 MSS. *gēhīh*; Mf₂, F₂, B *gēhīhā*; U₃, 4 om.

I. 15

1 D pref. *kolā aiš*. 2 Mf₂ *°bexūnam*; U₄, F₂, B *īzd*; K, M₁ *°bexūnēt*. 3 Mf₁, U₂, K, L₁₂, M₂ *Xvaršēt*. 4 So in Mf₂, U₃, K, L₁₂, M₂, 3, Mr₂; rest om. 5 All except Mf₂, U₂, M₂ om. 6 Mf₁ om.; Mf₂ adds *gadāōmand*. 7 All except Mf₂, U₄, F₂, B, M₂, Mr₂ om.; U₄, F₂, B add *gadāōmand i*. 8 So Mf₁, 2, L₁₂; rest *arvandasp*. 9 Mf₂ om.; U₄, F₂, B *af-aš*. 10 Mf₂, U₂, A, Mr₁, 2 *°bexūnam*; U₄, F₂, B *īšt*; M₁ *°bexūnēt*. 11 So Mf₂, 3, K, A, M₂, Mr₁, 2; rest om. 12 So Mf₂, U₄, F₂, B; D *frāgāyōt*; rest *frāgāyōt*. 13 U₂, D, M₁ om. 14 U₄, F₂, B give 1000 in numerals. 15 Mf₂, U₄, D, F₂, B, M₃ om. 16 M₁ adds *i*. 17 Mf₁, 3, U₁, K, L₁₂ om. the sentence; U₂, M₂, Mr₁, 2 pref. *ae*; D gives the sentence

after *guft yekavīmūnēt*; M₁ gives the sentence after *hamāh xaditūnēt*; A *ae aš*; M₁ om. 18 So U₄, F₂, B; Mf₂ om. *ih*; M₁ *frāgōyōt*; rest *frāgōyōtīh*. 19 D *hanā*; M₁ *hanā aīt*. 20 So Mf₂, U₃, 4, F₂, B, M₃; D, M₁ om.; rest *mavan*. 21 M₂, Mr₁, 2 *ā* in Av. characters. 22 Mf₂ om. 23 M₁ adds *i*. 24 D *tuvān*; M₂, Mr₂ *ā* in Av. characters. 25 All except D, M₁, 2, 1 om. 26 U₂, Mr₂ *lūnēt*. 27 So Mf₂, U₄, F₂, B; M₁ om.; rest *ae*. 28 U₄, F₂, B give 1000 in numerals. 29 Mf₂ *gōš*; Mf₃, M₂ *gōš*. 30 Mf₂ *inā*; U₁, 2, L₁₂, M₃ *ān*; A, Mr₁ *ae*. 31 Mf₂ *aēγ-aš i*; U₄, F₂, B *aēγ-aš*; rest *aēγ*. 32 So Mf₃, U₁; Mf₂ has 500 in numerals; rest give 1000 in numerals. 33 M₁ om. 34 Mf₂ pref. *havād levatā i*. 35 U₁, D, A *munēt*. 36 Mf₂ *valā*; U₁ *sak*; U₄, F₂, B *val*; D *ān i*. 37 A adds *rā*. 38 Mf₂ one stroke short; U₁ *tanēt*. 39 K om. 40 Mf₂, U₄, F₂, B *sak-č*; M₁ om. *č*. 41 M₁ *munēt*. 42 Mf₁, 2, U₁, 2, 3, K, L₁₂, M₁, 2, 3, Mr₂ om.; A om. *u . . . vašmamān*. 43 U₁, 2, M₃ *sak-ič*. 44 M₁ *mund*. 45 Only D, M₁ give this sentence. 46 D *hamāe*. 47 M₁ *mund*. 48 D om.; K pref. *u*; M₁ *u*. 49 M₁ om. *ih*. 50 Mf₁, 2, U₃, K, L₁₂, M₃ *ae*; U₁, 2, M₂, Mr₂ *ān*. 51 U₁, D, K, M₁ *aēγ*. 52 M₁ om. 53 K adds *i*. 54 Mf₂, U₁, D *munēt*; Mf₃ *mant*. 55 Mf₂ *val i*; U₁ *sak*; U₄, F₂, B *val*; D *ān i*. 56 A adds *rā*. 57 Mf₂, M₁ om. *č*; Mf₂, U₄, F₂, B *sak-č*. 58 A adds *i*; M₁ *tanēt*. 59 So Mf₁, U₄, D, F₂, B, M₁; rest om. 60 U₁, A, Mr₁ *sak-ič*; U₂, 2, K, L₁₂, M₂, 2, Mr₂ add *i*. 61 Mf₂ om. *xa*; M₁ *tund*. 62 Only D, M₁ give this sentence; D adds *Yazat*. 63 M₁ om. 64 M₁ *tund*. 65 M₁ om. the rest. 66 Mf₂ om.; D pref. *u*. 67 Mf₂, A *bexūnam*; U₄, F₂, B *ist*; K *ist*. 68 Mf₂ om. *var i*. 69 A, Mr₁ add *i*. 70 So Mf₁, 2, U₁, 2, 3, K, L₁₂, M₂, 2, Mr₂; rest om. 71 Mf₂, U₄, F₂, B, M₃ *šedān*; M₂ *šedāān*. 72 Mf₁, D, K, A, M₁, Mr₁ om. 73 M₁ gives *var i hunxān hanā* instead of *Mitr . . . hunxāmih*. 74 So Mf₂, U₄, D, F₂, B, A, Mr₁; rest om. 75 So Mf₂, U₄, F₂, B; rest *frāgōyōt*; U₁ adds *i*. 76 Mf₂ om. *ae . . . ae aēγ*. 77 U₁, 2, D, L₁₂, M₃ *hunīxamīn*; U₄, F₂, B add *i*. 78 U₄, D, F₂, B *hand*. 79 Mf₁ gives *jivāh* below *bāstān*. 80 Mf₁, 2, U₂, L₁₂, A, M₂, Mr₁, 2 om. *ēlōn yarsenunēt*; D gives *yātūnēt* below *yarsenunēt*. 81 Mf₂ *lunt*. 82 Mf₂ om. *vanāskārān . . . vabidunyen*; U₂, M₂ *vanākārān rā*; L₁₂ *vanākārān* with first *ā* in Av. character; A, Mr₁, 2 *vanāhkārān rā*; M₃ pref. *u*. 83 U₂, M₂, Mr₂ *ā* in Av. character. 84 U₄, F₂, B om. 85 So U₄, F₂, B; rest *dūnyēn*. 86 Mf₂, U₃, 4, D, K, F₂, B om. 87 U₂ *mēnāikihā*; U₄, F₂, B om. 88 Mf₂, U₄, F₂, B *val*. 89 Mf₂, K *īzam*; M₁ *bexūnēt*. 90 So Mf₂, U₄, F₂, B; Mf₁ *hamsā* and gives *hamsāk* above the line; M₁ *hamyā*. 91 K adds *i*. 92 Mf₁ om. 93 Mf₁ has *aēγ* with *mavan* in red ink written above the line; M₁ *mavan*. 94 Mf₂, U₄, F₂, B add *aēγ*; U₁ *hasi*. 95 U₂, Mr₁, 2 *mavan*; A om. 96 So Mf₂, U₄, F₂, B; Mf₁ *hamsān* and gives *hamsāyān* above the line; K adds *i*; M₁ *hamsāyān*. 97 U₂, M₂, Mr₂ add *mavan hamxā rawān*; A, Mr₁ add *mavan hamxā i rawān aīt*. 98 Mf₂, U₄, F₂, B *ae*. 99 Mf₁, U₂, L₁₂, M₂ *Xvarxšēt*. 100 Mf₁. 101 Mf₂ *rawān*. 102 Mf₁, 2 *gāš-aš*; U₁, 2, D, M₃ *gāš-aš*, L₁₂ *gās-as*.

I. 16

1 M₁ om. 2 A, Mr₁ add *i*. 3 Mf₁, 2 add *i*; Mf₂ adds *havāitum rāy u gadā*. 4 Mf₁, U₂, L₁₂, M₂, Mr₂ *Xvarxšēt*; M₁ adds *yesbexūnēt*. 5 Mf₂, A om. *aēγ-am . . . Xvaršēt*. 6 U₄, F₂, B om. 7 All except Mf₁, 2, D, om. 8 Mf₁, 2, U₃, K, L₁₂, M₂, Mr₂ *Xvarxšēt*. 9 Mf₁ adds *ih*. 10 Only in U₄, F₂, B, M₁. 11 Only in U₄,

F₂, B; Mf₂ *valā izam*. 12 U₁, 2, 3, D, L₁₂, M₁, 2, 3, Mr₂ om. 13 MSS. *nigōhšišnōmand*; A, Mr₂ repeat *gō*. 14 Mf₂, U₂, M₂, Mr₂ add *i*; Mf₂ adds in the margin: *Yazišn i pavan Dastabar*; K, L₁₂ om.; M₁ *pavan Yazišn* for *Yazišn pavan*. 15 D om. 16 Mf₁, 2, U₄, F₂, B om.; rest add *i*. 17 Mf₂ adds *ihā*; U₁, M₂ *Dastūr*; M₁ adds *aēry yezbexūnēt*. 18 Mf₁, U₂, K, L₁₂, M₂, Mr₂ *Xvarxšēt*; U₄, F₂, B pref. *u*. 19 All except Mf₂, M₂ om. 20 Mf₂ adds *i*. 21 Mf₂ om. 22 All except Mf₂, U₃, M₂ *arvandasp*; Mf₁, K, Mr₂ add *i*; Mf₂, M₂ pref. *u* and add *i*; U₂ pref. *u*; D adds *rā*. 23 Mf₂, F₂, B add *i*; U₄ *zōr* and adds *i*; L₁₂ om. *zōhr* . . . *arvadasp*; M₁ *zōr*. 24 Mf₁, 3, U₂, K, M₂, Mr₂ *Xvarxšēt*; Mr₁ adds *arvandasp*. 25 All except U₄, F₂, B om. 26 Mf₂, U₄, F₂, B add *i*. 27 So U₁, 3, M₂; rest *arvandasp*; D adds *rā*; M₁ om. *asp* and adds *rā*. 28 Mf₁ *yezbezūnam*; Mf₂, U₁, 2, 3, K, A, M₂, 3, Mr₁, 2 pref. *pavan*. 29 Mf₂ adds *u zōhr u*; U₁ adds *u zōhr*; U₂, K, M₂, Mr₂ add *zōr*; U₃, L₁₂, M₂ add *u zōr*; D adds *u zōhr i*; A, Mr₁ add *zōhr*; M₁ adds *u zōr u*. 30 Mf₂ *gōst*; U₄, F₂, B *gōšt*. 31 U₁, 2, 3, F₂, B, A, M₂, 3, Mr₂ om. 32 Mf₂, U₃, L₁₂ *Baršm*. 33 Mf₂, U₄, F₂, B om. 34 Mf₂ om. *ā*. 35 All except Mf₂, U₁, 3, 4, D, F₂, B, L₁₂, M₁, 3 pref. *i*; M₁ *dānāk*. 36 Mf₂, U₂, 4, F₂, B, A om. 37 Mf₂, U₂, L₁₂, M₂, Mr₂ *Mēsr*. 38 Mf₂ pref. *u*; L₁₂ *Avāstāk*. 39 M₂ adds *i*; Mr₁ pref. *u*. 40 Mf₁, K pref. *u*; U₄, F₂, B add *i*. 41 So Mf₂, U₄, F₂, B; U₁, M₁ om.; D, M₁ *u*; rest *i*. 42 U₁, M₁ *zōr*; U₄, F₂, B add *u*. 43 M₁ om. 44 Mf₁, U₁ *sak-ič*; Mf₂, U₄, F₂, B *sak i*; D *sak-č i*; M₂ om. 45 All except Mf₂, U₁, 3, D, K, L₁₂, M₁, 2, 3 add *i bišāmruṭik*; M₁ adds *milayā*. 46 Mf₂ om. the paragraph. 47 U₁, D *hastān*; U₂, M₂ *h č tātān*. 48 All except Mf₁, 3, U₁, 3, D, M₁, 3 om. the gloss. 49 Mf₁, 3 add *i*; D adds *mavan*; M₁ *vēh*. 50 Mf₁ °*dānam*; Mf₂ °*dūnā*; M₃ °*dūnd*. 51 Mf₂, U₂, M₂ *ahrāh*; L₁₂ om. *kī*. 52 U₁, 3, D, L₁₂, M₂ add *č*. 53 Mf₁, U₄, F₂, B, L₁₂ repeat *čikāmčāe*; Mf₂, U₂, D, K, A, M₂, 3, Mr₁, 2 add *i*. 54 Mf₁, U₁, 3, D, A, M₃ om. 55 Mf₁, M₁ om. 56 A, M₁, Mr₁ om. 57 All except Mf₁, D, A, M₁, Mr₁ om. 58 Mf₁ *yezbezūnam*. 59 U₁, 3, M₂ add *mavan zakar i valā Yazdān šapīr havād*; K, L₁₂ om. 60 All except D, A, M₁, 3, Mr₁, 2 om. the paragraph; M₁ pref. *ae*. 61 So A, Mr₁; rest *xvatā*. 62 D, M₂, Mr₂ add *ān*. 63 A, Mr₁ *martūm*. 64 D, Mr₂ *rā*. 65 M₂ *hamā*. 66 Only in D, Mr₂. 67 A, M₁, 3, Mr₁ om. the gloss. 68 M₂ *hamāe*. 69 So D, Mr₂; M₁ *u*. 70 M₁ om. 71 M₃ om. 72 So D, M₂; rest om. *ān*. 73 Only in D, M₂. 74 So D, A, Mr₁. 75 D, M₁ *Mazdāstān*; A, M₂, Mr₁ *Mazdastān*. 76 A, Mr₁, 2 *aštum*; M₁ *ašt*; all except M₂ add *lenā rā*. 77 A, Mr₁, 2 om. *ih*. 78 M₂ *ā* in Av. character. 79 D *vīgumānih*; A, Mr₁, 2 *bēšakih*; M₁, 3 *avīgumānih*. 80 A, Mr₁, 2 om. 81 A, M₁, 3, Mr₁ om. the gloss. 82 Mr₂ *mavan*. 83 D *āfrīnīnam*.

I. 17

1 Mf₂, U₂, 4, F₂, B, A, M₂, Mr₁, 2 give this paragraph; rest om.; U₄, F₂, B, A, Mr₁ om. *val*. 2 U₂, M₂, Mr₂ *Xvarxšēt*. 3 All except Mf₂ om. 4 So U₂, M₂, Mr₂; rest *arvandasp*. 5 U₂, M₂, Mr₂ add *pērōš yehvūnāt gadā i šapīr Dēn i Mazdayasn*.

I. 18

1 Mf₁, U₂, L₁₂, Mr₂ om. the paragraph; Mf₂ adds *i*; M₁ *Ahurāni*. 2 Mf₂ om.; M₁ *Ahur*; M₂ *Hurih*. 3 D, M₁ om. 4 U₁, K, A, M₁, 2 *zōr*. 5 Mf₂ *u*; U₁, 4, D, K, F₂, B, M₁, 2 om. 6 Mf₂, D, M₁ om. 7 Mf₂ *nēwam*. 8 Mf₂ om.; M₁, 2

zōr. 9 *Mf*₂, D pref. *u*. 10 D, *M*₁ om. 11 *Mf*₂ *dahmāmān*; all except *U*₁, K, *M*₂ give *dāhmān*. 12 So *U*₄, *F*₂, B; D *nikīrtak*; *M*₁ *nikīrti*; rest *nikīrti*. 13 D adds in the margin: *lak rāe yezbexūnam*; K *zōr zōhr*; *M*₁, 2 *zōr*. 14 *U*₁, K *hast*; *U*₄, *F*₂, B om. the gloss. 15 D om. 16 So *U*₁, K, *M*₂; rest *dāhmān*. 17 *Mf*₂, K have two strokes in place of *ā*. 18 *Mf*₂ *yekavīmūd*; *U*₁, K pref. *zak*; *M*₁ °*lūd*; *M*₂ pref. *zak* and has one stroke less.

I. 19

1 All except D, A, *Mr*₁ om. the whole paragraph. 2 A, *Mr*₁ *māh*. 3 A, *Mr*₁ om. 4 A, *Mr*₁ give the gloss thus: *pētāiš gētiš dātār ae aēy yehvunitak*. 5 A, *Mr*₁ om. 6 A, *Mr*₁ om. 7 MSS. *arvandasp*; D adds *rā*. 8 A, *Mr*₁ om. 9 A, *Mr*₁ om. the gloss. 10 D adds *val*, 11 A, *Mr*₁ om. 12 A, *Mr*₁ om. 13 A, *Mr*₁ add *yaxsenunēt*. 14 D pref. *u*. 15 A, *Mr*₁ om. 16 D *Mazdīstān*; A, *Mr*₁ *Mazdastān*. 17 D om. *ih*. 18 A, *Mr*₁ om. 19 D om. *ih*. 20 A, *Mr*₁ *vāfrīgānik*. 21 A, *Mr*₁ om. 22 A, *Mr*₁ om. 23 A, *Mr*₁ om. 24 D om. 25 D *Mazdīstān*; A, *Mr*₁ *Mazdastān*. 26 A, *Mr*₁ om. 27 A, *Mr*₁ om. 28 D *Zartuhšt*; A, *Mr*₁ *Zartuhštāh*. 29 A, *Mr*₁ om; MSS. add *yedrunam*. 30 D om. 31 D om. the sentence. 32 MSS. *arvandasp*. 33 D om. the sentence. 34 MSS. *arvandasp*.

2. MIHR¹ NYAISH

1 *Mf*₁, 2, 3, *U*₄, *F*₂, B, *L*₁₂ om. the whole Nyaish.

2. O

1 *M*₁ om. the paragraph. 2 *U*₁, A, *Mr*₁ *Xvatāe*. 3 *U*₂, *M*₂, *Mr*₂ °*ih*. 4 D °*ik*. 5 MSS. give *frāgōyōt*. 6 *U*₂ om. *r*. 7 Only in D. 8 *U*₂, D, *M*₂, 3, *Mr*₁, 2 add *yūm*; *U*₂, K, A add *denā*.

2. IO

1 *U*₂, *M*₂, *Mr*₂ *mavan*; A adds *i*; *M*₁ om. the whole paragraph. 2 MSS. give *frāgōyōt*. 3 *U*₁, 2 om. *v*. 4 K om. *ae Rāmišn Xvārūm*. 5 D, K *hanā*. 6 *U*₁, 2, *Mr*₁, 2 add *i*. 7 *U*₁ *amat*; D pref. *ait*. 8 K has *bēn xvārišn anšūtān* for *anšūtā pavān xvārišn*. 9 *U*₁, 3, *M*₂, 2 add *i*; *U*₂, *Mr*₂ *xvārišn i*; A, *Mr*₁ *xvārišn*. 10 Only in K, *M*₁; rest om. 11 D adds *zak Yazat rā xvašnut vabidūnam*; K adds *zak Yazat rā šnāyēnitārīh kunam*.

2. II

1 *U*₂ *mavan*; K adds *Yazat*. 2 *U*₁ *pērmūn i*; *U*₂ *pērmūn*; *U*₃, D, *M*₂ add *i*; K *pērimun i*; A *pērimūn*; *Mr*₁ *pēriman*. 3 K adds *Yazat rā*. 4 *U*₁, 2, 3, D, K, A, *M*₂, 3, *Mr*₁, 2 *andarg*. 5 A adds *rā*. 6 *U*₁ *azvar*; *U*₂, 3, *M*₂, *Mr*₂ add *i* *madam*; D, K add *i aēy madam*; A, *Mr*₁ add *i*; *M*₁ *apar*; *M*₂ *apar i*. 7 *U*₂, *M*₂, *Mr*₂, 2 pref. *madam*; D, K, *M*₁ *azir*; A pref. *madam i*. 8 *U*₂ om. 9 A adds *rā*. 10 *U*₁ om. 11 A adds *rā*. 12 D adds *i*; *M*₁ *āxar*.

2. 12

1 A *xvātāe*. 2 M₁ u. 3 K, A, Mr₁, 2 om. 4 U₁ *hast*. 5 U₁, M₁ om. č. 6 D adds *rā izam*. 7 U₁, K om. *pavan zak i*; M₁ *madam*. 8 D, M₁, 2 om. *zak i*. 9 U₁ om. *ān* and adds *u*; D *Barsm i urvar* for *urvarān Barsm*. 10 So M₁; rest *Barsmēn*. 11 MSS. have *°vistīn*. 12 U₁, 2, 3, M₂, Mr₁, 2 add *ān*; D adds *rā*.

2. 13

1 U₂, K, M₁ om. 2 A adds *i*. 3 All except D om. 4 D *valā rā izam*; M₁ adds *izam*. 5 U₂, M₂ om. *am*; M₁ om. the gloss. 6 K om. 7 Only in K. 8 K u. 9 K om. and has *Mitr rā mavan*; M₁, Mr₁ om. 10 MSS. have *nigōhšīšnōmand*; K om. *nigō*. 11 K om. 12 A, M₁, Mr₁ add *i*. 13 MSS. have *frāgōyōt*; K adds *rā*; A *frāgōt*. 14 U₂, A, M₁, 2 Mr₁, 2 *sōr*; K adds *i lenā nafšā*. 15 K pref. *zak*; M₁ pref. u. 16 K, A, M₁ add *rā*. 17 U₁, D, K, A, M₁, Mr₁ om. the gloss. 18 U₁, K add *ih*. 19 U₁, M₁ om.; K has *nēwak šātih mānišn* for *mānišnīh u humānišnīh*. 20 U₁ *nēwak šātih* for *humānišnīh*; M₁ om. *ih*. 21 U₁ om; M₂ one stroke less. 22 U₁ pref. *ān*. 23 U₁, D, K add *rā*. 24 U₁ om. the gloss. 25 U₂, D, M₂ add *ae rāmišnīh u nēwak šātih ō Ērān matān rā*; K, M₁ add *rā*.

2. 14

1 K, A, Mr₁, *zak-ič*. 2 U₁, A, M₁, Mr₁ om. 3 Mr₁ om. 4 K adds *u madad aēy bāhar i ayāwārih u madad*; Mr₁ om. 5 U₂ *ān-č*; K, A *zak-ič*; M₁ pref. u; Mr₁ *zak*. 6 U₁, A, M₁ om. 7 K *bāhar i rāyōmandīh u frāxvīh*. 8 K, A, Mr₁ *zak-ič*; M₁ pref. u. 9 U₁, A, M₁ om. 10 K has *bāhar i šātih u rāmišnīh* for *pavan rāmišn*; M₁ om. 11 K, A, Mr₁ *zak-ič*. 12 U₁, A, M₁ om. 13 K gives *bāhar i āmurzišn āpātih* for *pavan āmurzišn*; A om. 14 K, A *zak-ič*; M₁ pref. u. 15 U₁, A, M₁ om. 16 K gives *bāhar i bēšazēnītārīh tan* for *pavan bēšazēnītārīh*. 17 M₁ *bēšazišn*. 18 K, A *zak-ič*; M₁ pref. u. 19 U₁, A, M₁ om. 20 K *bāhar i*. 21 D, M₁ pref. u; K, A *zak-ič*. 22 U₁, A, M₁ om. 23 K *bāhar i*. 24 D *nēwak andēših*; K adds *aēy nēwak andēših*; M₁ *nēwak* and leaves some blank space for the word. 25 K, A *zak-ič*; D, M₁ pref. u. 26 U₁, A, M₁ om. 27 K *bāhar i*. 28 D, K, M₁, 2 add *stāyīh*. 29 Mr₁ om. *v*. 30 A om. *Yazišnōmand u nyāyišnōmand*. 31 D om. *ih*; M₁ *bēn zak kadbāih*. 32 U₁ *°vistīn*. 33 K *mān axv*. 34 U₁, A, Mr₁ *āitōmand*. 35 MSS. give *frāgōyōt*; K adds *ait*.

2. 15

1 U₂, 2, D, K, M₂, 2 add *i*. 2 K om. *ōmand* and pref. u; M₂ *°ōmdt*. 3 D, K, M₁ pref. u. 4 K pref. *zak* and adds *Yasat rā*; A adds *rā*. 5 K gives *u zōhr li nafšā madam zak Mitr yahamtūnam* for *pavan zōhr*. 6 U₂, A, M₁, 2, Mr₁, 2 *sōr*. 7 M₂, Mr₂ add *i*. 8 K om. 9 U₂ om; K *bāhar i*. 10 K adds *dušmanān vānītār u bāhar i nyāyišn*; A adds *i*. 11 K om. and has *Mitr Yasat*; M₁ om. and has *valā izam*. 12 U₁, A, M₁ *nigōhšīšnōmand*; U₂, 2, D, M₂, Mr₁, 2 *nigōhšīšnōmand*; K, M₂ *nigōhšīšnōmand*. 13 M₁ *pavan Yazišn* for *Yazišn pavan*. 14 Mr₂ om. 15 U₂, A, Mr₁ *Dēn i Dastabar* for *Dastabar Dēn*; M₁ *Dēn Dastabar*. 16 Only in D. 17 K adds *aēy zak Mitr rā mīn hizvān Dēn Dastabar nigōšīšn izam*. 18 All except U₁, K, A om. the sentence. 19 MSS.

have *frāgōyōt*; K adds *rā*; A adds *īsam*. 20 K *min*. 21 K adds *i*; A *zōr*. 22 K pref. *u*. 23 MSS. have *frāgōyōt* except U₁ *frāgōt*; K, A add *rā*.

3. MAH¹ NYAISH

1 Mf₁ om. the whole Nyaish.

3. O

1 All except D om. the paragraph; U₁ gives the following sentence, *Māh bōxtar barā yehamtūnāt*.

3. I

1 U₁, 2, 3, D, A, L₁₂, M₂, Mr₂ *nasīm*; K. M₁ *nisadā*. 2 Mf₁, U₂ add *i*; Mf₂, M₁ *val*; K adds *val*. 3 Mf₁ om. and adds *se bār guftan u se bār namās yedrūntan*; Mf₂, U₄, F₂, B, M₁ om.; L₁₂ *Xvatān*; A, M₂ *Xvatā*; Mr₁ *Xvatāe i*. 4 Mf₂ *nasīm*; D, L₁₂, A, M₁, Mr₁ pref. *u*. 5 Mf₁, U₂, Mr₁ add *i*; Mf₂, M₁ *val*; U₄, F₂, B *valā*. 6 Mf₁ *°spadān*. 7 Mf₂, U₁, 3, D, L₁₂, M₁ *nasīm*; U₄, F₂, B *nisakadā*; M₂ *namās* in Av. characters. 8 Mf₁ adds *i*; Mf₂, U₄, F₂, B, M₁ *val*. 9 Mf₂, U₈, 4, K, F₂, B, M₁ om. 10 Mf₂ *gōspanand*. 11 Mf₂ *tōmak*. 12 Mf₂ gives the gloss in paragraph 3; U₄, F₂, B om. the gloss; M₁ *u*. 13 Mf₂ *gōspanand*. 14 Mf₁, K, M₁ om. *ih*; Mf₂ om. *x*; D, A om. *k*. 15 Mf₁ *ae*; Mf₂, A, M₁, Mr₁ *hanā*. 16 Mf₂ *°aš*. 17 U₁ *Vahman*. 18 All om. except U₂, A, M₂, 3, Mr₁. 19 All om. except U₂, K, A, M₂, 3, Mr₁. 20 Mf₂ *Gōšōrun*; L₁₂ *Gōšōrund*; MSS. have *Gōšōrun*. 21 Mf₂ *gōspanand*. 22 Mf₂ *tōmak*. 23 Mf₁ *havām*. 24 Mf₂, M₁ om. 25 Mf₁, 2, U₁, D, M₁ om. 26 Mf₁, 2, M₁ om. 27 Mf₁, 2, U₁, 3, D, L₁₂, M₁, 2 om. 28 U₂, A, M₂, Mr₁, 2 *avēnā*. 29 Mf₁, 2, U₁, 2, 3, D, K, L₁₂, A, M₁, 2, 3 om. 30 Mf₂ *mavan* for *u min*; M₁ om. *u min* . . . *agrifārth*. 31 Mf₂ *tōxšēt*. 32 Mf₂, U₁, Mr₁ *°mūnnēt*; M₂ *°manēt*. 33 M₁ om. 34 Mf₁ om. *ih*; A, Mr₁ *vēnāih*. 35 Mf₂ om. 36 A *°lāih*. 37 A, M₁, Mr₁ om. 38 Mf₂, M₁ *pavan*; U₁, 3, D om. 39 L₁₂ *°urund*; all MSS. with the exception of Mf₂ have *Gōšōrun*. 40 K one stroke less; M₁ *°mānd*; M₂ *°mānyēn*. 41 Mf₁ om. *ih*; M₂ *avēnāk*. 42 Mf₁ adds here *pavan hamāk gōspanandūn Māh pāyak yekavimānēt*; D om. *ih*; L₁₂ *agrifārth*; M₁ *agrifār* and repeats *min Māh* . . . *agrifār*. 43 Mf₁, 2, D, M₁ om. 44 Mf₁ om.; Mf₂, M₁ *hamāk*. 45 M₁ *hanā*. 46 Mf₂ *denā*; U₁, 2, 3, L₁₂, M₁, 2, 2, Mr₂ om.; A, Mr₁ *i*. 47 U₁, L₁₂ om.; U₂, K, A, M₂, 3, Mr₁, 2 *rāyānišn*. 48 Mf₂ om.; M₁ *u*. 49 Mf₂ *gōspanand*. 50 Mf₁, M₁ om. *ih*; A om. *k* and adds *ait*; Mr₁ adds *ait*. 51 A, M₁ om. 52 Mf₁ *gadm*. 53 Mf₁, 2, U₁, D, K, A, M₁, Mr₁ om. 54 L₁₂ adds *rāyānišn pavan gōspanand*. 55 Mf₂, M₂ om. 56 Mf₁, 2, K, M₁ om. 57 Mf₂ *°panantān*. 58 Mf₁, U₁, 3, K, L₁₂ om.; Mf₂, D, M₁ *pavan*. 59 Mf₁ repeats *aēy Vahuman u Māh u Gōšōrun kolā 3* . . . *avēnāk u agrifār*; M₁ *°mānd*; Mr₂ one stroke less. 60 Mf₂ *nasīm nikirišnīh*. 61 Mf₂, U₄, F₂, B inverting the construction give *madam nikirišnīh nisadā pavan madam vēnišnīh*; K *madam*. 62 U₁, 3, A, Mr₁, 2 om. 63 U₂, M₂, Mr₂ *vēnikirišnīh*. 64 Only in Mf₂, U₄, F₂, B; rest om. 65 D, A, Mr₁ *mavan*. 66 U₁, 3, 4, D, K, L₁₂, A, M₂, 3, Mr₁ *°ēm*. 67 L₁₂ *af*. 68 U₄, F₂, B *°im*. 69 M₂ *ait*. 70 U₄, F₂, B, A, Mr₁ *°im*. 71 Mf₂ *nasīm*; U₄, F₂, B *nisakdā*. 72 Mf₂ *°an*.

3. 2

1 Mf₂, U₄, F₂, B om. the paragraph. 2 U₁, ₃, D, K, M₁ om. 3 A, Mr₁ *tōxm*; M₁ *tōxmīh*. 4 Mf₁ *torāk*; A om. *ā*; M₁ pref. *u*. 5 Only in U₃, K, M₂, ₃, Mr₂. 6 D, A, Mr₁ om. *k*. 7 Only in Mf₁, U₁, D. 8 M₁ *hamāk sartak gōs-pandān* for *gōspand . . . sartak*. 9 Only in U₂, M₂, ₃, Mr₂. 10 U₂, D, M₁, ₂ add *rā*.

3. 4

1 U₁, M₁ *mavan*. 2 Mf₁, U₁, D, M₁ pref. *u*. 3 U₁, M₁ *mavan*. 4 M₁ adds *yūm*. 5 Mf₁, ₂, U₄, F₂, B om.; A *mavan*. 6 M₁ pref. *u* and adds *yūm*. 7 Mf₁, ₂, U₁, ₃, K, F₂, B, L₁₂, M₃ om.; U₂, A, M₂, Mr₂ *mavan*. 8 M₁ °*šēt*. 9 Mf₂ repeats. 10 U₂ pref. *a*. 11 Mf₁, U₁, ₂, D, A, M₂, Mr₁, ₂ om. 12 Mf₁, U₁, ₂, ₃, D, K, L₁₂, M₁, ₃, Mr₂ °*rūnyēn*; A, Mr₁ °*rūnd*; M₂ °*rūn*. 13 Mf₂, U₄, F₂, B *val* for *u min*; D om. 14 Mf₂ adds *kār karpak mekadrūnēt*. 15 U₂, ₃, D, K, L₁₂, A, M₂, ₃, Mr₁, ₂ om. 16 K, L₁₂, M₂, ₃, Mr₂ add *i*. 17 All except Mf₂, U₄, D, F₂, B om. from here to *pātdahišn*. 18 Mf₁, D *ō*; Mf₂ om. 19 Mf₁, ₂, D om. 20 Mf₂ om. 21 D pref. *barā*. 22 Mf₂ adds *i*; M₁ gives the rest thus: *min mēnūkān mīzd gēvīkān yansegūnd valā mīzd pātdahišn*. 23 D om. 24 So in Mf₁, U₄, F₂, B, M₁; rest om. 25 Mf₂ °*ih*; M₁ gives for *nēwakīh . . . min i vad* as follows, *nēwakīh valā barā gēvīkān yehabūnēt*. 26 Mf₂ om. 27 *yūm . . . u min*; M₁ pref. *aēy*. 27 Mf₁, U₄, F₂, B om. 28 Only in Mf₁, U₄, D, F₂, B, M₁. 29 A, Mr₁ *frārōnīh*; M₁ *frārvīh*. 30 So U₄, F₂, B; rest °*yēn*. 31 U₂, ₄, F₂, B, Mr₁, ₂ om.; M₁ *Māh*. 32 M₁ adds *yūm*. 33 D om. *n*; M₁ om. *ih*. 33a So U₂, ₃, L₁₂, A, M₂, ₃, Mr₁, ₂; rest om. 34 U₄ om. *t*. 35 Thus Mf₁, U₄, F₂, B; M₁ °*ānd*; rest °*yēn*. 36 Mf₂, U₄, F₂, B om.; M₁ gives the rest thus: *čīgōn mavan i yūm Māh nōk barā awzūn yehvūd*. 37 Mf₂, M₃ add *i*; D adds *ō*. 38 Mf₁, ₂, U₄, F₂, B om. 39 A *mavan*. 40 Mf₁, ₂, U₄, F₂, B add *yehvūnēt*. 41 Mf₂ om. 42 So Mf₁, M₁, ₃, Mr₁; rest om. 43 U₁, ₃, D, K, L₁₂, A, M₁ om, *ih*. 44 All except Mf₂, K, M₁ om. 45 So U₄, F₂, B; Mf₂ °*rūnd*; rest °*rūnyēn*. 46 So Mf₁, D, M₁; rest om. 47 Mf₂ extra *ā*. 48 Mf₂ om; U₂, ₃, K, L₁₂, M₁, ₂, ₃, Mr₂ add *pavan*; A, Mr₁ *pavan*. 49 Mf₁ om. *pāt*. 50 U₁, ₃ om. 51 A adds *i*. 52 Mf₂, U₄, F₂, B *vaxšīšn*. 53 Mf₂, U₄, F₂, B *yekavīmūnišnīh*. 54 Mf₂ *val i*; U₄, F₂, B *valā*. 55 Mf₂, U₄, F₂, B *yekavīmūnišnīh*. 56 K *min*; A om. 57 U₁, A, Mr₁ °*rīh*; U₃, L₁₂ °*rī*; K om. *x*. 58 U₁ *havā*. 59 M₁ om. the gloss. 60 K, L₁₂, M₂, ₃, Mr₂ om. *ih*. 61 Mf₁ *apātāxšā*; Mf₂ *apātārik*; U₂, ₃, K, L₁₂, A, M₂, ₃, Mr₁, ₂ *apātīšā*. 62 A *mavan*. 63 U₂ °*sēt*; A °*šīšn*. 64 Mf₂ *yekavīmūnišn*; U₄, F₂, B *yekavīmūnišnīh*. 65 So in Mf₂, U₄, D, F₂, B, M₁. 66 Mf₁ *vaxšān*; Mf₂, M₁ °*ih*; U₁ pref. *aēy pavan*; U₂, M₂, Mr₂ *šēdāān*; K, L₁₂, A, Mr₁ *šēdāān*. 67 Mf₂, U₄, F₂, B *yekavīmūnišnīh*. 68 U₁, A, Mr₁ °*rīh*; K om. *x*. 69 K hand. 70 U₁ om. *ih*. 71 Mf₁, U₁, ₂, ₃, D, K, L₁₂, M₁, ₂, ₃, Mr₁, ₂ °*girtar*; Mf₂, U₄, F₂, B °*gīr*; A °*aktar*. 72 K, Mr₂ °*rēng*. 73 Mf₂, U₄, F₂, B, A om. 74 F₂, B, A, M₃, Mr₁ om. 75 U₁ *Satvakes*; U₂, Mr₂ *Satēs*; D *Satvakes*; L₁₂, M₃ *Satēs*; A, Mr₁ *Satvakes*. 76 K, M₂, ₃, Mr₂ om. 77 So Mf₂, U₄, F₂, B; rest give the word after *Haftōrang*. 78 U₁, ₃, L₁₂, M₁ om. 79 All om.; except Mf₂, U₄, F₂, B. 80 M₁ prefixes *mavan Māh* and has *š* for *s*. 81 So in Mf₂, U₄, F₂, B; rest om. 82 All except Mf₁, ₂, U₄, F₂, B add *sak šapīr sūtīh*. 83 M₃ om. *aš*. 84 K, L₁₂ om. *vičīr pavan Dāmdāt*; A *vičīr i*; M₃ adds *ih*. 85 Mf₁ om. *pavan Dāmdāt*. 86 U₁, M₂ add

pētāk; U₂, A, Mr₁ add *nusk framāyet*; U₄, F₂, B give *yehabūnt* for *dāt*; M₁ pref. *nusk*; Mr₂ adds *nōsk framāyet* in Av. characters.

3. 5

1 Mf₁, 2, U₃, 4, D, F₂, B, M₁, 2 om. 2 Mf₂ °*panand*. 3 Mf₂ adds *i*. 4 U₁, 4, D, F₂, B, A, M₁, Mr₁ om. 5 Mf₁ *yēsbexūnam*; U₄, F₂, B *isam*. 6 Mf₂, U₃, K, M₂ add *i*. 7 Mf₁, D *apar*. 8 U₁, 2, L₁₂, A, M₂, 2, Mr₁, 2 *rasišnih*; U₃ *rasišnih*, but gives *apar vēnišnih* on the margin; K *rasišn*. 9 Mf₂, K, M₂ add *i*; M₁ pref. *u*. 10 Mf₁, U₂, D, M₂, 2, Mr₂ *apar*. 11 U₄, F₂, B *mekadrūnišnih*. 12 Mf₁ om. *ih*. 13 Only in D, K, M₂. 14 Mf₁ pref. *i*; A *i*. 15 U₄, M₁ *madam*. 16 Mf₁ om. *ih*. 17 Only in D, K, M₂, Mr₁, 2. 18 L₁₂ om.; A adds *i*. 19 Mf₂, U₁, 2, 4, F₂, B, L₁₂, M₁ *madam*. 20 Mf₁ *patīrišnih*; Mf₂ *patīrišni*. 21 U₁, 2, M₁ °*mūnēt*; K °*mūnyēn*. 22 Mf₂, U₄, F₂, B om. *ān*. 23 Mf₁, U₂, 4, K, M₂, 2, Mr₂ pref. *u*; D adds *i*. 24 U₁, A °*nūnēt*. 25 U₁, 2, A, M₁ °*nēt*; U₃ pref. *u*; Mr₂ om. *v*. 26 Mf₂, U₄, F₂, B om. *ān*. 27 A °*nēt*. 28 Mf₂ adds *i*. 29 Mf₁ adds *i*. 30 M₂ adds *i*. 31 U₄, F₂, B *vadnā*. 32 U₁, D *mavan*; A, Mr₁ om.; M₁ adds *Māh*.

3. 6

1 U₁, M₁, Mr₁ *mavan*; A om. 2 U₁, 2, L₁₂ add *i*. 3 D adds *gōn*; M₁ adds *gōnak*. 4 Mf₂, U₄, F₂, B om.; U₂ *amat*. 5 Mf₂, U₄, F₂, B om. 6 Mf₁, U₁, 2, K, L₁₂ om. 7 U₂ °*ēt*; U₁, 2, D, L₁₂ °*ānd*; A, Mr₁, 2 °*nīnā*; M₂ °*id*. 8 Mf₂, U₄, F₂, B om. 9 U₂, K, L₁₂, M₂, 2, Mr₂ om. 10 U₂, K, L₁₂, A, M₂, 2, Mr₁, 2 om. 11 Mf₁, 2 *taš*; U₁, M₁ *Visaptas*; U₄, F₂, B °*išš*; D adds *š*; A *Visaptas* and adds *Māh*; Mr₁ *Visaptas* and adds *Māh*. 12 U₁, 4, D, F₂, B, M₁ om. 13 Mf₁, U₃, D, K add *i*. 14 Mf₁ *yēsbexūnam*; U₄, F₂, B, M₂, Mr₂ *isam*. 15 U₁, A *panč*; M₁ pref. *ašy*. 16 So in U₁, 2, K, L₁₂; rest om. 17 U₂, 4, K, F₂, M₂, 2, Mr₂ add *i*. 18 Mf₂ om.; U₂, A, M₁, 2, Mr₁, 2 pref. *u*. 19 U₃, K, L₁₂, M₂ add *i*. 20 Mf₁ om. *ih*. 21 Mf₁, 2, U₄, F₂, B *yēsbexūnam*; M₂, Mr₂ *isam*. 22 U₁, K *panč*; M₁ pref. *ašy*. 23 Mf₁, 2, D, M₁ om. 24 Mf₁ adds *i*; K *ditikar*. 25 Mf₂ om.; U₂, A, M₁, 2, Mr₁, 2 *vēh*; U₃, K, L₁₂, M₂ *i vēh*. 26 Mf₁, 2, U₄, F₂, B, M₂, Mr₁, 2 *Višaptaš*; U₂ *Višaptaš*; D pref. *u*; A pref. *u* and *Visaptas*; M₁ *u Višaptaš*. 27 Mf₂, U₄, F₂, B, M₁ om.; U₂, A, M₂, Mr₁, 2 add *Māh*. 28 Mf₁, 2, U₄, K, F₂, B add *i*. 29 Mf₁ *yēsbexūnam*; Mf₂, U₄, F₂, B *aisam*; M₂, Mr₂ *isam*. 30 U₁, 2, K *panč*; U₄, F₂, B pref. *u*; M₁ om. *h* and pref. *ašy*. 31 Mf₁, 2, D, K, L₁₂, M₁ om. 32 Mf₁, 2, U₂, 2, L₁₂, M₂, 2, Mr₂ add *i*; K *sitīkar i*. 33 D *vēh*.

3. 7

1 U₃, L₁₂, M₂ add *i*. 2 So in Mf₂, U₄, F₂, B, A, Mr₁. 3 A om. *d*. 4 A adds *rā ašy*; Mr₁ adds *rā*. 5 M₁ *ašy būhar i u*. 6 All except M₂ om.; D, M₁ *u*. 7 Only in M₂, Mr₂. 8 Mf₂ om. 9 So Mf₁, U₂, 2, 4, F₂, B, L₁₂, M₂, 2, Mr₂; rest *mavan*. 10 All except Mf₂, U₄, D, F₂, B, M₁ om. 11 Mf₁, 2, U₄, F₂, B, L₁₂ om. 12 U₃ °*tunēt*. 13 Mf₂, U₁, D om. 14 Only in Mf₁; M₁ *u*. 15 Mf₁, U₁, 2, 2, D, K, L₁₂, M₂, 2, Mr₂ om. *š*; A, Mr₁ *tapišnmand*. 16 So M₁; Mf₁, 2, U₂, K, L₁₂, A, M₂, 2, Mr₁, 2 *i*; rest om. 17 Mf₁ °*ak*; all except Mf₂, U₄, F₂, B *garm*. 18 Mf₂, U₄, F₂, B *varčānand*. 19 Only in K, M₁. 20 M₁ *dānā*. 21 Mf₂, D, L₁₂,

M₁, Mr₁ om. 22 Mf₁, U₁, 2, 3, D, A, L₁₂, M₃, Mr₁ *xšatašōmand*; Mf₂, U₄, K, F₂, B, M₁, 2 om. *ā*. 23 Mf₂, U₁ add *yokštōmand*. 24 Mf₁ om. the gloss. 25 U₁, 2, 3, K, A, M₂, 3, Mr₁, 2 add *ān*; L₁₂ *ānān*. 26 Mf₂ om. *ān*. 27 So Mf₁, U₄, F₂, B; rest om. 28 A, Mr₁, 2 om. *d*. 29 U₁, 3, D, L₁₂, M₁ pref. *aēγ*; K pref. *i*. 30 Only in A, M₁, Mr₁; Mf₂, U₄, F₂, B have *u*. 31 Mf₁, 2 *dātistān*; D *dēnāk*. 32 U₄, F₂, B om. 33 M₁ om. 34 Mf₁, 2, U₄, D, F₂, B pref. *u*; U₁, M₂ pref. *ḡēn*; U₃, K, L₁₂, M₃, Mr₁, 2 pref. *i*; M₁ *urvarōn*. 35 Mf₁ *det* and in red ink *det y'ani yehabūnēt*; U₃, 3, K, L₁₂, A, M₂, 3, Mr₁, 2 *det*. 36 Mf₁ om.; Mf₂, U₄, F₂, B *zarēnōmand*; M₃ om. *d*. 37 Mf₁ om.; Mf₂, U₄, F₂, B om. the first gloss. 38 So U₁, 3, D, K, L₁₂, M₁; rest *tar*. 39 Mf₁, U₃, L₁₂ *°dūndih*; U₁ *°dūnyēn*. 40 M₁ *urvar*. 41 Mf₁, U₁, 3, L₁₂ om. the gloss; D pref. in Pers. *az dīgar ketāb* and adds in Phl. characters *zarēnōmand*; M₁ *u*. 42 U₂, A, M₂, Mr₁, 2 om. 43 K adds *u tāzak*. 44 K adds *u vabidūnēt*; M₁ *°sund*. 45 Mf₁, 2, U₄, F₂, B *šapīr*. 46 Mf₂ pref. *i*; U₃, 3, D, K, L₁₂, A, M₂, 3, Mr₁, 2 add *i*. 47 Only in Mf₂. 48 U₁, 2, 3, L₁₂, A, M₂, 3, Mr₁, 2 om.; M₁ *u*. 49 Mf₂ adds *ih*. 50 So in Mf₁, 2, U₄, F₂, B, M₁; rest om. *k*. 51 All except Mf₂, U₂, 4, D, F₂, B om. 52 U₄, F₂, B om. 53 Mf₁, U₁, 3, K, L₁₂, M₃ *det*.

3. 8

1 U₂ *ān*. 2 Mf₁, U₂, 4, D, F₂, B, M₁, 3, Mr₂ om. 3 A adds *i*. 4 So Mf₁, 2, U₁, 4, D, F₂, B, M₁; rest om. 5 So Mf₂, U₃, D, K, L₁₂, M₃, Mr₂. 6 Mf₂, U₄, F₂, B om. 7 M₁ *mavan-am*. 8 All except Mf₁, U₂, D, K, M₃, Mr₂ om. 9 Mf₂, U₄, D, F₂, B add *Yazat*. 10 Only in U₄, D, F₂, B, M₁. 11 Mf₂, U₄, K, F₂, B *īzam*; M₂ om. *am*. 12 So Mf₁, U₁, 3, 4, K, F₂, B, L₁₂, M₃; rest om. 13 Mf₁ *k* for *x*; U₄, F₂, B add *i*; M₁ *Yasišn nigōšišnōmand* for *nigōšišnōmand Yasišn*. 14 Mf₁ adds *i*; U₁, 3, L₁₂ *īzam*; D pref. *pavan*; K, M₃ *īzd*. 15 U₁, 3, D, L₁₂ om. 16 Only in A, M₁, Mr₁. 17 U₁, A, Mr₁ pref. *i*. 18 All except Mf₂, K, A, M₂, 3, Mr₁ om. 19 U₂, A, M₁, 2, Mr₂ *sōr*. 20 All except Mf₁, U₁, D pref. *u*; U₄, F₂, B pref. *i*. 21 Only in Mf₂, A, L₁₂, M₂, 3, Mr₁. 22 L₁₂ om. 23 Only in U₄, F₂, B. 24 So Mf₁, U₃, 4, K, L₁₂, M₂, 3, Mr₂. 25 F₂, B, L₁₂, M₂, 3, Mr₂ add *i*. 26 Mf₂, U₁, A, M₁, Mr₁ *īzam*.

3. 9

1 All except Mf₂, U₄, F₂, B, A om. the paragraph. 2 Only in A. 3 A om. *rā*. 4 A om. 5 Mf₂, A om. 6 A om. *k*.

3. 10

1 Mf₁, L₁₂ om. the remaining part of the Nyaish. 2 K om. *ēt*. 3 K pref. *ae Māh*. 4 M₃, Mr₂ has an extra *i*. 5 U₁ *det*; K om. *ēt*. 6 D *i*; K om. 7 Mf₁ *tan*. 8 M₁ *lōmāk*. 9 M₁ pref. *pavan*. 10 M₁, Mr₂ om. 11 Mf₂ *būt*; K adds *aēγ af-amān yehabūn bisryā u lāmā xvrīšnīh aēγ af-amān xvrīšnīh lāmā levatā bisryā yehvūnāt min xvrīškārīh li pētāk kartak yahvūnāt*. 12 K om. *ēt*. 13 U₁, K om. 14 U₁, D, A om.; K om. and gives *ae Māh*. 15 Mf₂ om. *ih*; K adds *aēγ lenā min frazandān frazandān yehvūnd*. 16 K has *u sak frazandān čīgōnān yehabūn amat for frasadān i*. 17 U₃, D, A, Mr₁ om.; M₁ *u*. 18 Mf₂ *kartān*; all except U₄, F₂, B have *stāyīt*; K adds *u kabed stāyīš vabidūnik*. 19 Mf₂

om. *hanjamanik . . . xavitūnēt kartan*; U₂ here repeats *aēy ēšān nēwak xavitūnēt stāyēt hanjamanik*; D pref. *u*; M₁ om. 20 M₁ om. 21 D, K add *ih*; A, M₂, Mr₁ add *i*. 22 M₁ °tūnd. 23 A, Mr₁ *vabidūntan*. 24 K adds *i*. 25 U₄, F₂, B add *i*; K *dāšmanān*. 26 K *n m i n i tār*; A pref. *u*; M₁ om.; Mr₁ adds *i* and pref. *u*. 27 U₂, M₂, Mr₂ *aēs*; D adds *i mavan*; K *ahrākīh* for *aēs valā*; A, Mr₁ add *i*; M₁ om. 28 D adds *i ahraṇ yehvūnēt*; M₁ om. 29 Mf₂, U₁, 2, 3, D, A, M₂, 3, Mr₁, 2 add *ih*; M₁ adds *ih i*. 30 U₁ *dāšmān*; D pref. *ō*. 31 M₁ gives only *aš staūb kartan aēy ānderūn rā* for *amat pavan . . . yemalēlūnēt*. 32 U₁, A *mavan*. 33 A °ēt. 34 Mf₂ om. *b*. 35 D °ēt; A, Mr₁ om. 36 U₁, 3 writes *pavan hakanīn* twice; K has *pavan i hakanīn pavan hakanīn*. 37 A, Mr₁ add *ih*. 38 Mf₂, U₃, 4, D, K, F₂, B, M₂ *andēr*; Mr₂ reads *andar*; A, Mr₁ *barā andar*. 39 U₁ *hast*; U₄, F₂, B om. 40 Mf₂, U₁, M₁ *čand*; M₂ pref. *čand*. 41 Mf₂, U₁, 4, D, F₂, B, M₁ pref. *ait*; K *ait*. 42 A *mavan*. 43 Mf₂, U₁, 2, M₁ om. 44 U₂, Mr₁ *valāšān*; Mr₂ om. *ā*. 45 U₁ *aēy*. 46 M₁ om. 47 A adds *i*. 48 K adds *aēy min sak ēšān nēwakān valā frasandān rā rūmīšnīh yehamtūnēt*.

3. II

1 All except U₄, K, F₂, B, A, Mr₁, 2 pref. *u*. 2 U₄, F₂, B, M₁ om. *ih*. 3 U₄, F₂, B pref. *u*; M₁ om. *ih*. 4 So U₂; rest om. 5 Except U₄, F₂, B, M₁ others have °ēt; M₂ *yehamtūnēt*. 6 U₁, K, M₁ om. *č*. 7 U₄, F₂, B °tākīh; K *Yasat lenā pētāk*. 8 K °āt and adds *lakūm pētāktar yehvūnēt*; M₁ °āt. 9 U₄, F₂, B insert *pavan pētākīh . . . sūtīmand* after *ētōn vabidūnyēn*; Mf₂ does the same but has *ēvak* for *pavan*; A om. 10 Mr₁ om. *k* and adds *i*. 11 A, M₁, Mr₁, 2 om. 12 D *kāmak*. 13 U₁ adds *sūtīmandīh havāēt min karitūnīšn lenā pētāk yehvūnēt min sak ān*; K has the same but adds *aēy lakūm* before *sūtīmandīh*; A, Mr₁ om. *i*; M₁ om. 14 A, Mr₁ *mavan*. 15 So U₄, F₂, B; rest °dūd. 16 U₁, K add *aēy ētōn vabidūnēt mavan lenā pētāk yehvūnēt*. 17 U₁ *lak*; A adds *rā*. 18 Mf₂, U₁, 3, K, M₁, 3 add *i*. 19 U₁, K *mēšak gadā lakūm lenā yehabūnēt* for *mayā yehabūnēt*; D *mas*; M₁ *mēšak mas*; M₂ *mēšak* and adds in the margin *gadā mēšak u gadā lakūm lenā*. 20 Mf₂, U₁, 4, F₂, B om. *ān gadā . . . Dāitīk*; U₁ *u sak rāe i*; D, M₁ *sak*; K *u sak rāe u*. 21 U₁ *mas* and om. *aēy . . . Dāitīk*; U₃, D pref. *mas*; K *mas*; A om. 22 K, M₁ om. 23 All except D have *Dāitīh*; K adds *rā*.

4. ABAN¹ NYAISH

1 Mf₁, 2, 3, U₄, F₂, B, L₁₂ om. the whole Nyایش.

4. O

1 U₂, A, M₂, 3, Mr₁, 2 give the paragraph as follows: *Apān Ardvīsūr Bānūk barā yehamtūnēt*; D, K om. *pavan . . . Yasdān*. 2 U₂ om. 3 U₂ om. 4 D om. 5 K om.

4. I

1 U₂, D, K, M₁, Mr₁ om. 2 A *ōhr*. 3 U₁ *Arkdvisūr*; U₂, M₂, Mr₂ *Arduyāsūr*; U₃ *Ardvīsūr*; K *Arduyāsūr*; A, Mr₁ *Arduyāsūr*. 4 U₂ om. 5 U₁, 2, D om.

6 U₂, A, M₂, Mr₁, 2 *ahravān*; M₁ *rā*. 7 U₁, 2, D om. 8 U₁ *hamān*; M₂, Mr₂ *harvišp*. 9 U₂, D om. 10 U₁ om.; M₁ *rā*. 11 D, K om. 12 U₁ *hamān*; K adds *i*. 13 D adds *i*. 14 D adds *ēvakartakih*; M₁ adds *rā*.

4. 2

1 U₁ pref. *ēton* and om. *š*; A om. *š*. 2 U₁ adds *aēγ*; D adds *valā i li mavan*; A, M₁, Mr₁ add *val*. 3 U₁, 2, M₂, 2, Mr₂ *Spitmān*. 4 MSS. have *Zaratušt*; D adds *havām*; U₂, M₁ add *rā*. 5 U₁ om. *yezbeṣūnih* . . . *Zaratušt*. 6 U₂ pref. *i*; D pref. *zak*. 7 U₂ *zak Ardvissūr*; D om. 8 D om. 9 D om. 10 M₂, 2, *Spitmān*. 11 MSS. *Zaratušt*; M₂, Mr₂ *Zārātušt*. 12 U₁ *yezbeṣūnam*; D, K, M₁ om. 13 D, M₁ om. 14 D *amat*; K om.; M₁ *mavan*. 15 So D, M₁; U₂ *Ardvissūr*; D adds *i*; K *Ardvyūssūr*; rest *Arkdvissūr*. 16 U₂, A, M₁ *havād*; U₂ *rā*. 17 U₂, A, M₂, Mr₁, 2 om. *š*; U₂ pref. *af-aš* and om. *š*; D pref. *ae*; K *aēγ mayā zak anast havāt u šēm i valā Ardvūssūr bānūk havāt for anastihš* . . . *pavan anastih*. 18 U₂ *denā*; M₁ om. 19 A, Mr₁ om. 20 M₁ om. *š*. 21 U₂ *ān*; K *u valā*; M₁ pref. *hanā*. 22 U₁, M₁ add *pavan*; K adds *dakyā*; U₂ adds *aēγ mām i*. 23 U₁, 2, *āy*; U₂ adds *i*; Mr₂ *°pāak*. 24 M₁ *°mūd*. 25 U₁ adds *ae*. 26 D, K, M₁ add *pavan*. 27 U₁, 2, 2, A, M₂, 2, Mr₁, 2 pref. *i*. 28 M₂ one stroke less. 29 Only in U₁; K, M₁ *u*. 30 D adds *kolā* above the line. 31 U₂, 2, M₂, 2, Mr₂ add *i*. 32 D, M₁ om.; K *rā*. 33 K *bēšaz yarsenunēt*. 34 Only in M₁. 35 U₂, D *šēdāā*. 36 U₂, M₁ *šēdāā*; M₂ *šēd*. 37 U₂ *Dātāstān*. 38 U₁ *Dēnāk*; all except U₁, D, M₁ add *i*. 39 Only in U₁, D; K *čīgōn*. 40 So in M₂, 2, Mr₁, 2; rest om. 41 D adds *bēn*; M₁ pref. *bēn*. 42 D, M₁ *arv*. 43 All except D, M₁ om. 44 U₁, 2, *āitōmand*; U₂ *°amand*; K adds *aēγ bēn denā gētiḥ pātarsā Yazīšn kartan*. 45 M₁ om. the gloss. 46 D, K, A om. 47 All except U₂, D om.; K, M₁ *u*. 48 K adds *havād*. 49 M₁ *bēn*. 50 D, M₁ *arv*. 51 All except U₁, D, M₁ om. 52 U₁, 2, *āitōmand*; U₂ *°amand*; K adds *aēγ pātarsā bēn denā gētiḥ nyāyīšn kartan*. 53 M₁ om. the gloss. 54 K *yātakigōwih*. 55 U₁ *°yēn*; D, K *°dānt*. 56 U₁, 2, D, K, M₁ om. 57 M₁ om. *vē*. 58 U₁ pref. *i*; U₂, D, M₂ pref. *martum*; K *aēγ xayā rā drāziḥ xelkūniyār ahrav for min xwāstak*; M₁ om. *min xwāstak*. 59 A, Mr₁ add *frāxvēnūtār ahrav min xwāstak*. 60 U₁, 2, M₁ *u*; D, K om.; A *min*. 61 M₁ om. *vē*. 62 U₁ adds *i*; Mr₁ adds *min*. 63 U₂, 2, A, M₂, Mr₁ *martum*; D adds *i*; K adds *aēγ ramak anšūtān awzūnik vabidūnik ahrav aēγ gabrān ahravān zivīšn dēr vabidūnik aēγ gabrān ahravān ramak awzūnik yehabūnik*; M₁ om. 64 U₁, 2, D, K, A om.; U₂, M₁ *u*. 65 M₁ om. *vē*. 66 U₁ adds *i*; K adds *gabrān ahravān mālūk awzūnik kunandak*; A, M₁ add *min*. 67 M₁ om. 68 U₁ *frāxvēnūtār xwāstak for xwāstak frāxvēnūtār*; U₂, K, M₁, 2, 2, Mr₂ pref. *u*; A, Mr₁ om. *xwāstak frāxvēnūtār*. 69 M₁ om. *vē*. 70 U₂ *martum*; K *aēγ gabrān ahravān rā xwāstak awzūnik jār pavan ēvakartakih for xwāstak huzūštān*; M₁ om. 71 *huzūštān*; U₂ adds *aēγ ramak i gōspandān*; M₁ om. 72 U₁, D, K om.; U₂, M₁ *u*. 73 M₁ om. *vē*. 74 U₁, Mr₂ add *i*; K adds *aēγ Ardvūssūr šatr u matā ahrav rā awzūnik u āpāhiḥ vabidūnik*. 75 K, M₁ om. 76 U₂ *ēvakartakih*; K, M₁ om.

4. 3

1 U₁, A, Mr₁, 2 *°vistān*; rest *°vispīn*. 2 U₁, M₂ *ān*; U₂ pref. *ō*. 3 U₁, M₁, 2 om.; K adds *ān*. 4 K *šūdr*. 5 MSS. *yōšdāsrīh*; U₂, A, M₁, 2, Mr₁, 2 om. *iḥ*.

6 So U_1 , M_1 ; rest °bünd. 7 U_1 , A, Mr_1 *mavan*; K, M_1 om. 8 U_3 *dakyāih*; A, Mr_1 *pāk*. 9 U_3 has *yehabünd* for *u xūp*; M_1 gives *yaxsenund* for *u xūp*. 10 Only in U_3 . 11 A om. 12 A om. 13 U_1 , M_3 add *ae*. 14 U_3 , M_2 , Mr_2 *rāš*. 15 U_2 , D om. 16 A, Mr_1 add *i*. 17 All except D, A, Mr_1 om. 18 U_1 °*visstīn*; rest °*vispīn*. 19 U_3 adds *zamān*. 20 U_1 , M_1 om. *ih*. 21 M_1 om. 22 M_1 om. 23 U_2 , A, M_2 , Mr_1 , M_2 om. *ih*. 24 D °bünd. 25 U_1 , D, A, M_1 *mavan*. 26 K *ditikar* for *bār i tanid*. 27 M_1 om. 28 U_2 , K, A, M_2 , Mr_1 om. 29 U_1 , M_1 *valā*. 30 U_1 °*visstīn*; rest °*vispīn*. 31 U_1 adds *ih*. 32 U_2 , M_2 , Mr_2 om. *xā*. 33 K adds *pavan rās valā*. 34 K om. the gloss; M_1 gives the gloss as follows: *aēy mavan bēn zamānak sāyīšn frārōn xwārih yehabūnēt pavan rās i valā*. 35 U_1 , A *mavan*; U_3 *frasand*. 36 Mr_1 om. *n*. 37 U_2 , M_2 , D, M_2 , Mr_2 om. 38 U_1 pref. *ae*. 39 U_3 , M_2 , M_1 om. 40 Only K gives this gloss; K *hamde*. 41 MS. has *Arđvyūsūr*. 42 U_3 *sak i*; D gives it after *harvisp*; A, Mr_1 om. 43 U_1 , M_2 , D, K, M_2 °*vispīn*; U_2 , A, M_2 , Mr_1 , M_2 °*visstīn*. 44 U_2 , D, M_1 , Mr_1 om. 45 M_1 pref. *rās i*. 46 U_3 *u*. 47 M_1 adds *aēy xelkünd*. 48 Only K gives this gloss.

4. 4

1 U_2 , Mr_2 *maš*; U_3 *mastar*; K om. 2 U_1 *u*; A om. 3 U_1 , A, M_3 , Mr_1 *Arkdvīsūr*; U_2 , M_2 , Mr_2 *Artādvīsūr*; U_3 *Arđvyūsūr*; K *Arđvyūsūr*. 4 U_1 , D, K, M_1 om.; U_3 *mavan*. 5 U_3 adds *frāč raftār*; M_1 om. 6 U_3 om. 7 K adds *i*. 8 D pref. *pavan*; K *arik*. 9 D adds *i*. 10 So U_3 ; rest °*lūnēt*; D, K, M_1 *yehamtūnēt*. 11 All except K om. the gloss. 12 K *Arđvyūsūr*. 13 M_1 *mavan sakāe* for *aēy-aš . . . harvisp*. 14 U_3 *ān*; D adds *i*. 15 U_1 , M_1 *havād*. 16 U_2 , D, Mr_2 *maših*; U_3 *mastarīh*. 17 U_1 adds *harvisp*. 18 U_1 om.; K °*vispīn*. 19 M_1 *madam denā*. 20 M_1 *min*. 21 A *tačēt*. 22 U_2 , D, A *havād*; U_3 *havā*; M_1 *ait*. 23 So D; K *Arđvyūsūr*; rest *Arkdvīsūr*; M_1 gives *min sak mayā Ardvīsūr mayā ait* instead of *Ardvīsūr . . . amāvandīh frāč tačēt*. 24 K *sakāe*. 25 U_2 , D, K, A, Mr_1 add *i*. 26 U_2 , M_2 , M_1 , M_2 om. 27 U_2 , A, M_2 , M_1 , M_2 om. 28 U_3 *aēy*; A, Mr_1 , M_2 om. 29 U_3 , D *Arang*. 30 U_1 *min*. 31 So D; U_3 *Arkdvīsūr*; K *Arđvyūsūr*; rest *Arkdvīsūr*. 32 U_3 *itvāk lūt aēy Arkdvīsūr yūt yehavīmūnēt* instead of *u Ardvīsūr . . . vaxdānt yehavīmūnēt*. 33 So D; K *Arđvyūsūr*; M_2 *Ardvīsūr*; rest *Arkdvīsūr*. 34 M_3 om. 35 A adds *rōšn*. 36 All except U_1 , M_1 om. *ih*; U_3 adds *i banafšā*. 37 K adds *aēy min denā Arđvyūsūr kabed zūhrōmand u drās u frāxv u mas u mas rāt tačāk ait u Arđvyūsūr min amāvandīh nafšā kabed arīk tačētak ait*. 38 U_3 pref. *kōf*. 39 U_3 *šēm*. 40 U_3 adds *ait*; M_1 *bēn*. 41 U_1 *ān*; M_1 om. 42 U_1 , D, K, M_1 , M_2 om. 43 D, M_1 om. 44 K adds *aēy min Hukar i šēm i kōf lālā hast min sak kōf frōt ōptad madam xray i Fraxkari aēy šēm i damdamyā ait*; M_1 om. *x* and adds *pavan amāvand frāč tačēnd*.

4. 5

1 U_3 adds *aēy barā payvandet*. 2 M_1 om. 3 D, K, M_1 om. 4 M_1 om. *x*. 5 U_3 *tačēt*. 6 U_1 , M_1 *sak i*. 7 MSS. °*vispīn*. 8 U_3 om. 9 U_1 adds *i*; M_1 *mayānak xray*. 10 U_2 , Mr_2 *ādsēt*. 11 U_1 om. the gloss. 12 K *vaslūnēt*; M_1 *sātūnēt*. 13 U_1 *amat ān*; U_2 , M_2 , A, M_2 add *ān*; M_1 gives *mavan sak Ardvīsūr anast madam sakāe mayā frāč tačēt mavan sak Ardvīsūr madam sak mayā*

frāč rečēt ēvakartakih instead of *mavan* ō . . . *Arđvīsūr* anast. 14 *U₁* *zak*; *U₂*, A om.; D, K *zak i*. 15 *U₃* om. 16 *U₃* *rečēt*. 17 *U₁* *amat*. 18 *U₁* *zak i* ān. 19 D *Arkdvīsūr*; K *Arđvyūsūr*; rest *Arkdvīsūr*. 20 K adds *aēγ denā min madam jīvāk mayā zakāe raft yekavīmūnēt zak andak yekavīmūnēt min zak mayā denā Arđvyūsūr amar mas ait u vazurg*. 21 *U₃*, *M₁* pref. *u*. 22 *U₁* *āpāh*; *U₃* *āpāyih*; A, *Mr₁* *āpāhāk*; *M₁* *mayāhā*. 23 *U₁*, 2 ān; D, K add *i*. 24 *U₃* *m d n d*; D om. 25 *M₃* *xānak*. 26 *U₁* *āpāe*; *U₃* *āpāyih*; *M₁* *mayāhā*. 27 D adds *i*. 28 A, *Mr₁* om. *š*. 29 *U₃* om. 30 So *M₁*; D *Arkdvīsūr*; K *Arđvyūsūr*; rest *Arkdvīsūr*. 31 *U₂*, *M₂*, *Mr₂* *hast*. 32 *M₃* om. *mavan* . . . *yemalelūnēt*. 33 D adds *i*; K, *M₁* om. 34 *U₃*, K, A, *Mr₁* add *i*. 35 D, K, *M₁* add *barā sātūnd hēn xray Varkaš yemalelūnēt*. 36 Only K gives this gloss. 37 MS. gives *Arđvyūsūr*. 38 *M₁*, 3, *Mr₁* *katārčā*. 39 *M₁*, 3 *mavan*. 40 *M₁* adds *ēvak var u*. 41 *U₂*, *M₁*, 2, 3, *Mr₂* *katārčā*. 42 K om.; *M₁* *katārčā*. 43 *U₁* *āpāhan*; *U₃*, D, K, *M₃* *āpāhān*; *M₁* *mayāhā*. 44 *U₁* om.; *M₁* gives *ēvak mayā čīgōn i mas ait mavan huasp savār gabrā vad 40 yūm hēn valā min 4 kostak rehatūntak a š a d n bārih hēn min barā sātūnd mavan asp barā sātūnd aēγ barā tag min kōstak kolā hamāe kōstak barā tag u ar k p ō g v i lā yehamtūnd aēγ kanārak yehamtūnd*; instead of *aēγ dōi . . . min kōstak*. 45 So *U₃*, D, K, *M₃*; rest om. 46 A, *Mr₁* om. 47 *U₁*, 3 *amat*; *M₃* *madam*. 48 *U₁*, 3 ān; K om.; *M₃* adds *i*. 49 *U₃* adds *i*. 50 *U₂*, A, *M₂*, *Mr₁*, 2 *yedrūnišn*. 51 K adds *zak*. 52 So *U₃*, D, A, *Mr₁*; rest *kōstā*. 53 *U₂*, *M₂*, *Mr₂* *hast*; *U₃* om. 54 *U₁*, 3 *hamā*; rest *hamāe*. 55 So *U₃*, D, A, *Mr₁*; rest *kōst*. 56 *U₃* adds *aēγ barā dōi harkiz ō dōi lā yehamtūnd aēγ kanārak lā yehamtūnd*; K one stroke less and adds *čīgōn mavan bēn zak var u āpāhak gabrā madam iēž raftār sūsyā u a v a r yehvūntak min ēvak kōstak ayōw čahār kōstak barā rehatūnānd zak a v a r vad 40 yūm xāp barā rehatūnānd vad kōstak valā min saxtīh barā yehamtūnd*.

4. 6

1 *U₁* *zak*; *M₁* gives the sentence as follows: *min zak mayāhā ēvak mayā li yehamtūnēt madam valā harvisp haft kišvar zamīk*. 2 *U₃*, *mayā*. 3 *U₃*, D, K *āpāyih*; A *āpāhākān*; *M₃* *āpāh*; *Mr₁* *āpāhākān*. 4 *U₃* ā in Av. character; A, *Mr₁*, 2 om. 5 *M₃* *ōtūnd*. 6 *U₁*, *M₁* om. *aēγ tarīh*. 7 K *valā*. 8 *U₁* *ōvist*. 9 *U₁* adds *mavan* 7; *U₃* adds *zamīk*; K adds *aēγ zak li ēvak mayā pavan āpāh yehamtūnēt bahār i xavīt andar haft kišvar zamīk*. 10 *U₁* om.; *M₁* gives the sentence as follows: *zak min mayān ēvak mayā li bēn hāmīn u zamastān ēvatāk ō ham yedrūnyēn aēγ yehamtūnēt*. 11 K om. 12 *U₃* *āpān*; *Mr₁*, 2 *m a a n ā n*. 13 *U₂*, *M₂*, *Mr₁*, 2 om. 14 *U₃* *xāhīk*. 15 A, *Mr₁* *mavan*. 16 *U₂*, A, *Mr₁*, 2 *ōtūm*. 17 *M₃* om. 18 *U₁*, K, *M₂*, 3, *Mr₁*, 2 *hāmīn*. 19 *U₂*, *M₂*, *Mr₁*, 2 *zamīstān*; K adds *aēγ tar a k andar hāmīn u zamastān yehamtūnēt*. 20 *U₁* *zak zak i*; *U₃* *zak i*. 21 *U₁*, 3, *M₃* pref. *gušnān*; D adds *gušnān*; K pref. *gušn*; *M₁* *mayān*. 22 MSS. *yōšdāsrīnēt*. 23 *U₃* adds *ih*; A, *Mr₁* *pāk*. 24 *M₁* *ōnūnd*. 25 *U₁* repeats *zak*; *M₁* om. 26 A, *M₁*, *Mr₁* om. 27 *M₁* *šusr i gušnān* for *gušnān šusr*. 28 *U₃* adds *rā*. 29 *U₁* *zak zak i*; *M₁* *u*; *Mr₁* *u ān*. 30 A adds *i*. 31 *U₃* adds *rā*. 32 *U₁* repeats *zak*; *U₃* ān; K *gušn*; *M₁* om. 33 *U₂*, A, *M₂*, 3, *Mr₁*, 2 add *ō*; *U₃* om.; *M₁* *u*. 34 A adds *i*. 35 *U₃*, *M₁* add *rā*; K adds *aēγ zak li mayā dakyā vabidūnd aēγ anast yaxsenunēt šusr i gušn martumān u gaur nīšān pēm nīšān rā*.

4. 7

¹ U₃, D, K, M₃ pref. *mavan*; A pref. *ān mavan*. ² U₁ *barā jivāk i for ān li*; K *sak*; A, Mr₁, ₂ om.; M₁ *denā*. ³ U₁ om. ⁴ U₁ om. ⁵ U₁, A, Mr₁, ₂ om. *tar*; K pref. *madam*; M₁ pref. *min*. ⁶ U₁ om. ⁷ U₁, M₁ om. ⁸ U₁ *burdaham* in Pers. characters; M₁ *yāitānam*. ⁹ From here up to the end of the paragraph U₁ gives the Persian version in the text and the Phl. version in the margin; U₂ gives the sentence as follows: *sak Ardvīsūr buland xānak frāxvētār vis frāxvētār sand frāxvētār matā frāxvētār aīt*. ¹⁰ K om. ¹¹ So U₁, ₂, K, M₁; rest om. ¹² U₁ *ān*. ¹³ U₁, D, K, M₁ om. ¹⁴ U₂, K *viš*. ¹⁵ D adds *i*. ¹⁶ U₂, ₃, D, K, M₂, ₃, Mr₂ *ān*. ¹⁷ All except U₁, D, A, Mr₁ om. ¹⁸ U₁, A, M₂, ₃, Mr₁, ₂ om.; K *u*. ¹⁹ U₂, ₃, D, K, M₂, ₃, Mr₂ *ān*. ²⁰ All except A, Mr₁ om.

4. 8

¹ U₁ pref. *mavan min sak*; D pref. *mavan*; K pref. *sak*; M₂ *stāyīšn*. ² U₁ *sak i*. ³ So K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*; K adds *aēy pātaxšā kartan stāyīšn Ardvīsūr havād*. ⁴ U₂, K, M₁ pref. *u*. ⁵ U₂ *sak i*. ⁶ So K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*. ⁷ All except U₂, K, M₁ om. ⁸ U₂ *Ahunvar*; U₂ pref. *min*. ⁹ U₂ *stūdan* for *sraōmand*. ¹⁰ K adds *aēy min Ahunvar āškarak guftan stāyīšn kartan pātaxšā aīt*. ¹¹ U₂ *sak i*. ¹² So K, M₁; K *Arkdvisūr* and adds *aīt*; D *Arkdvisūr*; rest *Arkdvisūr*. ¹³ Only in M₁. ¹⁴ U₂ pref. *min buland*. ¹⁵ U₁, ₂ om. ¹⁶ U₂ *hugōwišn*. ¹⁷ U₂ om.; A, Mr₁ *āwāyīšn*. ¹⁸ U₂ *aīt*; K adds *aēy milayā ahravīh guftan āwāyīšnāhōmand*. ¹⁹ U₂ om. ²⁰ U₂ *u*. ²¹ U₁, ₂, M₂, ₃, Mr₁, ₂ *Arkdvisūr*; U₂ om.; D *Arkdvisūr*. ²² Only in K, M₁. ²³ K, A, Mr₁ om.; M₁ *šapīr*. ²⁴ So K, A, M₁; U₂ om.; D *Arkdvisūr*; rest *Arkdvisūr*. ²⁵ M₁ om. ²⁶ MSS. have *yōšdār*; M₂ adds *vabidūnd havād ān li Arkdvisūr*. ²⁷ U₁, D, K, A, M₁, ₂ *barā*; U₂ gives the following for *bun srau . . . vabidūnīh rā: kart rā u kolā mavan Avastān denā Ardvīsūr stāyīšn u nyāyīšn vabidūnd valā rā levatā gōwišn Gāsān barā yemalētūnēt*. ²⁸ U₂, Mr₂ *Gāsān*. ²⁹ D pref. *ān*. ³⁰ K *stāyīšn*. ³¹ K adds *kolā aēš mayd Ardvīsūr dakyā šapīr rā stāyīšn kunand u yesbexūd*. ³² A om.; Mr₁, ₂ *ān*. ³³ M₁ *mavan*. ³⁴ U₂, M₂, Mr₁, ₂ *Gāsišn*. ³⁵ U₁ adds *i*. ³⁶ U₂ om. *ō*; U₂ adds *i*. ³⁷ U₂ om. ³⁸ U₁, ₂, D, M₁ om. ³⁹ U₂ *kartak hast*. ⁴⁰ U₂ *ōtūd*. ⁴¹ U₂ gives the sentence as follows: *barā yehabūd li Arkdvisūr kāmāk karjūd rā*. ⁴² U₂, A, M₁, ₂, Mr₁, ₂ *ōbānt*. ⁴³ K, M₁ om. ⁴⁴ U₁, ₂, A, M₂, ₃, Mr₁, ₂ *Arkdvisūr*; D *Arkdvisūr*; M₁ om. ⁴⁵ K om. ⁴⁶ K *rabmā*; M₁ om. ⁴⁷ K pref. *u*; M₁ om. ⁴⁸ K *ayāwārīh i valā yehamtūnēt* for *yehamtūnēt ayāwārīh*. ⁴⁹ D om. *īh*; M₁ om.

4. 9

¹ U₂, M₁, Mr₁ om. ² U₂, D om. ³ M₁ adds *i*. ⁴ U₂ om. ⁵ So K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*. ⁶ U₂ *valā rā isam* for *aēy-am . . . ayāwār*. ⁷ So U₂, K, M₁; D *Arkdvisūr*; rest *Arkdvisūr*. ⁸ Only in K, M₁. ⁹ U₁, M₁, ₂ om.; U₂ *valā*; A *valā i*; M₂ adds *valā*. ¹⁰ MSS. *nigōhīšn*; K om. *gō*. ¹¹ U₂ pref. *bēn*. ¹² U₂, ₃, A, M₂, ₃, Mr₁, ₂ add *i*. ¹³ U₂ om.; K *sak*. ¹⁴ U₂ *barā sak i*; M₁ *sak*. ¹⁵ U₂ om.; A, Mr₁ *kartak*. ¹⁶ U₂, M₁ om. ¹⁷ U₂ *dar*. ¹⁸ U₁ om. ¹⁹ U₂ *barā hemmunišn lenā rā*; K pref. *lenā min*; M₁ *xāhišn*.

20 M_1 *pavanat*. 21 Only in U_3 . 22 U_3 *nēwak*; K pref. *lenā* and adds *nēwak*. 23 MSS. give °*xūnīh*; A one stroke less. 24 U_1 om. the remaining sentence; K, M_1 *Arkdvisūr*; D *Arkdvisūr*; rest *Arkdvisūr*. 25 U_3 adds *ahrav*. 26 U_3 *barā*. 27 U_2 , s, A, M_2 , Mr_1 , 2 *zōr*. 28 So K, M_1 ; D *Arkdvisūr*; rest *Arkdvisūr*. 29 U_3 adds *ahrav*. 30 U_3 *ahrākīh rat*. 31 U_2 om.; A, Mr_1 *izam*.

5. ATASH¹ NYAISH

1 Mf_3 , U_4 , F_2 , B om. the whole Ny.

5. o

1 All except U_1 , s, D, K om. the paragraph. 2 U_3 om. *Öhrmazd . . . rōšnīh*. 3 U_1 om. one stroke; K pref. *i*. 4 U_1 *gurz gadā awzāyāt* for *buzurgīh u rōšnīh*. 5 U_1 *Ātrš*; D, K *Ātahš*. 6 U_3 *Varāhrām*. 7 U_1 *farā* for *vazurg . . . yehvūnāt*; U_3 *buzurg*. 8 U_3 adds *ih*.

5. i

1 Mf_2 , M_1 give the first three paragraphs at the end of the Nyaish; L_{12} om. paragraphs 1-6. 2 Mf_1 , M_1 om.; Mf_2 adds *lak*. 3 Mf_1 has *rēšūtārīh* written above the line; Mf_2 , K *rēštār*; U_1 extra *ē* after *rē*. 4 Mf_1 written upturned, and pref. *aēy*. 5 Only in U_2 , s, A, M_1 , 2, Mr_1 , 2; Mf_2 u. 6 D, K, M_1 om. 7 U_3 adds *vabidūn*; K adds *ae Öhrmazd li min Ahrman bēštār bōjāe vabidūn u li bulandīh yehamīnānd*. 8 Mf_2 om. 9 Mf_1 , U_1 , K, M_1 , s, *tōhišn*; U_2 °*šinišn*; A, Mr_1 add *i*. 10 U_3 , A, Mr_1 °*būn*; M_1 °*būd*. 11 M_3 ā in Av. characters. 12 U_3 , D, K, A, M_1 , Mr_1 *havām*; M_2 *havānim*. 13 D, K give *zak barā li yehabūnāe* for *pavan zak dahīšn*. 14 Mf_2 , U_3 om.; M_1 adds *li*. 15 Mf_2 *aēy*. 16 A, M_1 , Mr_1 add *i*. 17 Mf_2 adds *aš*. 18 Mf_2 *i*. 19 M_1 *val*. 20 Mf_1 , U_3 , K, M_1 om. 21 U_3 adds *al*; K adds *i*. 22 Mf_2 , U_2 , M_1 *havād*; U_3 *yehvūnāt*; K adds *aēy ahrākīh čīr u amāvand āt madam staxmak Ahrman*. 23 Mf_1 , U_2 , D, K, M_1 , 2, Mr_2 om. 24 K adds *min nēwak u dakyā mēnišnīh ōstauwār yehvūnam*. M_1 om. *ih*; Mr_1 *t* for *d*.

5. 2

1 M_1 *mavan*. 2 Mf_2 adds *i*. 3 Mf_1 *čāšān mavan*; Mf_2 *čāšēnd*; U_2 *čāšand*; U_3 *čāšān*; A *čāšīšn i*; Mr_1 strikes out *čāšīšn* and gives *čāšānd*. 4 D *barā*. 5 Mf_2 , U_1 , 2, M_2 , s, Mr_2 om. *y*; A *apūyet*. 6 U_3 adds *ih*. 7 U_3 *barā*. 8 Mf_1 , U_2 , A, M_2 , Mr_1 , 2 °*yēn*; U_3 *vabidūn*; D *vabidūnand* and adds *pavan zak Vahuman sardārīh*; M_3 *vabidūnand*. 9 K °*būnāe*. 10 M_1 has *zak pavan* for *ō li*. 11 U_3 , Mr_1 *muzd*. 12 A, M_1 om. 13 U_3 *mavan*. 14 U_3 om. 15 Mf_1 , M_1 om. 16 K *lak*. 17 Mf_2 om. *barā pavan . . . Dānistān i Lakūm*; U_2 om. 18 K, M_1 om. 19 So A, M_1 , Mr_1 ; Mf_1 , U_1 , s, D, K om.; rest u. 20 U_3 , K, A, M_1 , Mr_1 om. 21 K *lak*. 22 U_2 pref. *pavan*. 23 U_3 °*nēt*; K °*vūd*; M_1 om. 24 K pref. *zak*. 25 K °*būnāe*; M_1 °*būd*. 26 Mf_2 adds *i*; U_3 , K om.; A, Mr_1 *pavan zak* for *zak pavan*; M_1 has *zak sardārīh mavan madam framānbūrtārān šapūr mēnišn havištān pātāxšāh yehabūd*. 27 U_3 *patūkīh*. 28 U_3 *ae*; D, K om. 29 U_3 om. 30 Mf_1 , U_2 , M_1 add *pavan*. 31 Mf_2 *hum*. 32 U_3 , M_1 °*kās*; K °*kāš*. 33 Mf_1 *hī avešt*; U_1 *havištān*; U_3 has *aēy šapūr mēnišnīh āt havištān*. 34 D, K add

sak sardārīh mavan madam framān būrtār i šapīr mēnišn hāvištān pātāxšāh
 ʔal li yehabūn. 35 U₂ afrāč. 36 U₂ adds aēy madam samīk bundak mēnišnīh;
 K adds bundak mēnišnīh. 37 Mf₁ one curve less; U₂ om.; D om. and has
 af-am yehabūn. 38 Mf₂ om. ā; U₂ adds bēn. 39 U₂ adds i; D pref. u; M₁
 u kār Dēn li. 40 Mf₂ °ān; U₂ daxšēnēn; D, K, M₁ daxšak barā vabidūn.
 41 D, K gives the gloss as follows: aēy-am bēn ahrākīh u Dēn daxšak li
 pavan nēwakīh barā vabidūn; M₁ om. the gloss. 42 Mf₁ om. 43 Mf₂ frārōnīhā.
 44 U₂ om. 45 Mf₁ °dānd.

5. 3

1 M₁ pref. litamā. 2 M₁ om. 3 U₂ adds vabidūnam; M₁ adds aēy barā
 yehabūnam. 4 M₁ pref. li. 5 All except Mf₁, 2, U₂, A have Zaratuhšt. 6 So
 Mf₁, 2, U₂, M₁; rest sak-ič. 7 K, A om. 8 Mf₂ jān; K adds aēy ēton rātkīh
 vabidūnam li mavan Zaratuhšt aitam mavan li tan xayā nafšā; M₁ jān rā.
 9 Mf₂, U₁ °būnt; M₁ om. 10 M₁ levīn. 11 M₁ om. 12 Mf₁ pēšān yih; U₁, 2
 pēšān pāyih; U₂, D, K, M₂, 2, Mr₂ pēšān pāyih; A, Mr₁ pēšān payih; M₁ om.
 13 Mf₂, M₁ om.; U₁, 2, D, K, A, M₂, 2, Mr₁, 2, 3; U₂ pavan. 14 U₂ šapīr
 mēnišn; M₁ adds Amahraspand rā. 15 Mf₂, U₂ om.; M₁ ae. 16 U₂ om.
 č and adds rā; D, K add litamā ēton rātkīh kunam aēy barā yehabūnam li
 amat Zaratuhšt havām tan u sak-č nafšā jān rā pavan pēš rawišnīh Vahuman
 Amahraspand rā ae Ōhrmasd; M₁ om. č and pref. ae. 17 M₁ gives the sen-
 tence thus: pavan kunišn ahrākīh vabidūnam mavan ahrākīh Ašavahišt basīm
 yātūd. 18 Mf₂, U₂, D om.; K adds lakām mavan. 19 Mf₂, D om.; U₂ ahrākīh;
 K adds rā basīm aīt. 20 Mf₁ aēy-am; Mf₂, D om.; K om. the gloss. 21 Mf₂,
 D, M₂ om. 22 Mf₂, U₁ add i; U₂ pref. ēton; M₁ ahrākīh vabidūnam mavan
 ahrākīh Ašavahišt basīm yātūd for sak apāyet; M₂ om. 23 Mf₂ °dānd;
 M₂ om. 24 Mf₁, 2, U₂, A, M₂, Mr₁, 2 om.; D mavan. 25 D Artavahišt and
 adds rā; A °vahištā; M₂ om. 26 U₂ adds xšnūt yehvūnt. 27 Mf₂, D,
 K om.; M₁ gives the sentence as follows: u mīlayā ēton yemalēlūnan mavan
 Xšatravar apāyet aēy pātāxšāh pasand. 28 Mf₂ om.; D adds i. 29 So U₁,
 M₂; Mf₁ nigōhšīšnīh; rest nigōkšīšnīh. 30 U₂ adds vabidūnam aēy. 31 U₂
 adds apāyet. 32 U₂, D, K om. švak . . . tanid. 33 Mf₂ om. 34 Mf₂ tanid
 srīsmrūtīk gōwišn. 35 Only D, K give this gloss.

5. 4

1 Mf₁ šnāyīšn; Mf₂ om. paragraphs 4-6; A om. šnāyēnitārīh . . . Xvatāe;
 M₁ xvašnūt vabidūnam Ōhrmasd for šnāyēnitārīh . . . Xvatāe, and gives the
 paragraph at the end of the Nyaish. 2 All except U₁, 2, D, K, M₂, 2, Mr₁ om.
 3 Mf₁ Xvatāe; U₁, 2, 3, D, K, M₂, 2, Mr₁, 2 om. 4 All except Mf₁, U₁ give nastīm.
 5 Mf₁ val; U₁ adds rā hanā; U₂ om. 6 MSS. have Atahš; M₂ p for t. 7 Only
 in D. 8 Mf₁ xvatāyān hudahišn Yasat for berā . . . Yasat; U₁ dāt; M₂ om.
 9 Mf₁ pref. Xvatāe; U₂, K, M₂ pref. Ōhrmasd; all MSS. have huddhak except
 U₁ which gives hudahišn; M₁ has ae Atahš Ōhrmasd lak huddhak mahist
 Yasat at sak lak rā for huddak . . . Yasat; M₂ pref. Ōhrmasd. 10 U₁, 2 add
 rā; K adds maxan nēwakīh u xūp yehabūnīk rabā Yasat havād ae Atāš
 namās lak rā. 11 MSS. have Atahš; M₁ om. from here up to the end of the
 6th paragraph. 12 Only in Mf₁. 13 Mf₁ pus; U₂ adds rā. 14 MSS. give Atahš.

15 Mf₁ *Öhrmazd berā* for *berā i Öhrmazd*; A, Mr₁ *Öhrmazd berā* for *berā i Öhrmazd*. 16 K om. 17 U₃ adds *rā*; K adds *rā ae lak Ātahš Öhrmazd berā eton gadā Öhrmazd aīt*.

5. 5

1 Mf₁ gives the sentence twice; MSS. have *Ātahš*. 2 Only in Mf₁, U₃. 3 U₃ adds *rā*; K adds *rā nasīm*. 4 Mf₁, K om. 5 Mf₁, K om.; U₃ *Frōbā*. 6 Mf₁, K pref. *u*. 7 U₁, 3, K, A, Mr₁ om. 8 U₃ adds *rā*; K adds *rā nasīm*. 9 Mf₁ *Ērānvēž*; U₂, 3, M₂, 3, Mr₁, 2 om. the sentence; K adds *aēy matā i Ērānvēž*. 10 U₁, D, K, A om. 11 K adds *rā namāz*. 12 Mf₁, U₃ pref. *u*. 13 Only in Mf₁, U₁, M₂, 3, Mr₂. 14 U₃ adds *rā u ērpat gadā Öhrmazd dāt rā*; K adds *rā aēy rāy u gadā Kyān i pātaxšā Öhrmazd dāt rā*. 15 Mf₁ om. the gloss; U₃, D, M₂ pref. *af-aš kār i āsrōnīh ān ī aēy pavan zak kōstak āsrōnūn dānāktar u kartārtar yehvūnd pavan rās i valā zak mavan levatā Dahāk patkār kart valā yehvūnt*, and repeat *Ātaš Öhrmazd berā rā . . . u Kyān gadā Öhrmazd dāt rā*; U₁, 2, A, M₂, Mr₁, 2 give *af-aš kār i āsrōnīh . . . levatā Dahāk patkār kart valā yehvūnt* with slight variations, instead of *šēm i denā Ātaš Ātr Frobā . . . levatā Dahāk patkār kart valā yehvūnt*; U₃ has *denā Ātaš Ātr Frobā šēm* for *šēm i . . . Frobā*. 16 MSS. have *Ātahš*. 17 K, M₂ *Frobā*. 18 MSS. have *Ātahš*. 19 M₃ one stroke less. 20 U₃, D, M₃ *u*. 21 U₃ *Magōpatān u Dastabarān* for *Dastabarān u Magōpatān*. 22 M₃ *°padām*. 23 U₃, M₃ *u dānākān*. 24 U₃, K om. 25 U₃, M₂ *vazurgīh*. 26 K *gadā*. 27 K *hanā*. 28 MSS. have *Ātahš*. 29 U₃, M₃ om. 30 U₃ om. 31 U₃, D, K, M₃ *pavan rās i valā*. 32 MSS. have *Ātahš*. 33 Only in Mf₁, 2, D, A. 34 K adds *rā*. 35 Mf₁, K om. *Ātr Gōšasp*; U₃ *Ātr Gōšasp šēm aīt*. 36 K om. 37 U₃ pref. *pātaxšā* and adds *rā*. 38 Only K gives this gloss. 39 U₁, 2, 3, A, M₂, 3, Mr₁, 2 om. 40 U₂, A, M₂, 3, Mr₁, 2 om. 41 Mf₁, U₁, 2, A, M₂, 3, Mr₁, 2 om. 42 Mf₁ *Xhusrav*; Mr₁ om. 43 Only K gives this gloss; U₁, 2, D, A, M₂, 3, Mr₁, 2 have *i pavan Ātrpātkān*; U₃ *i pavan Ātrpātkān šatr pētāk kart*. 44 Mf₁, D pref. *u*. 45 K adds *rā*. 46 Only K gives this gloss. 47 MSS. pref. *u*; U₂, M₂, 3, Mr₂ *Čēčist*; U₃ *Čēčistak*; D adds *i*; K *Čēčastak*. 48 K adds *rā*. 49 Mf₁ om. the gloss; K om. *ae min . . . 4 frasang*. 50 U₁, D, A *mavan*; U₃ om. 51 U₁, 2, M₂, 3, Mr₂ *Čēčist*; U₃ *Čēčistak*. 52 U₂, M₂, Mr₂ *valā*; D pref. *i*; Mr₁ om. 53 U₃ om. 54 Only K gives this sentence. 55 Mf₁, U₃, D, A, Mr₁ pref. *u*. 56 Only in Mf₁. 57 D adds *rā*; K adds *rā aēy malkūtān i Kyān gadā u Öhrmazd dāt i rā*. 58 Mf₁ om. the gloss; U₃, D, M₂ pref. *af-aš kār i artēštārīh ān i aēy pavan kōstak Ātrpātkān artēštār tēžtar u takiktar yehvūnd pavan rās valā yehvūnēt*, and repeat *Ātaš Öhrmazd berā rā u Kēxūsru rā . . . 4 frasang aīt*; U₂, 2, A, M₂, Mr₁, 2 give *af-aš kār i artēštārīh . . . pavan rās valā yehvūnēt* instead of *šēm i denā Ātaš Ātr Gōšasp . . . denā Ātr Gōšasp yehvūnt*. 59 MSS. have *Ātahš*. 60 MSS. have *Ātahš*. 61 D, K, M₃ add *i*. 62 K *pērōžīh*. 63 M₃ om. 64 M₃ om. 65 MSS. have *Ātahš*. 66 U₃, M₃ om. 67 U₃ *pēš*.

5. 6

1 MSS. have *Ātahš*; U₁, 2, 3, D, A, M₂, 3, Mr₁, 2 pref. *Ātr Būrsīn*; U₃ pref. *Ātr Būrsīn Mitr*; K *Ātr*. 2 Only in Mf₁, D, A. 3 K adds *rā*. 4 Mf₁ *u*

rāyōmand; D *rāyōmand*. 5 K om. 6 K adds *rā*. 7 Only D, K give this gloss. 8 U₁, 2, K, M₂, 3, Mr₂ om. 9 Mf₁ adds *č*. 10 Only in Mf₁, D. 11 K adds *rā*. 12 Mf₁ om. the gloss; only D, K give this sentence; D pref. *as digar kitāb* in Pers. characters and repeats *Ātahš i Ōhrmasd berā rā u Rēvand Gar . . . Kyān gadā Ōhrmasd dāt rā*. 13 MS. has *Ātahš*. 14 U₁, 2, 3, A, M₂, 3, Mr₁, 2 give the gloss with slight variations, as follows: *af-aš kār vāstryōših u vāstryōših hanā aēγ vāstryōš pavan apar šatr tōxšātar varzišnīhtar u šōst jāmaktar havōd pavan rās valā sak mavan levaīā Vištāsp patkārt valā yehvūnt*; D gives two renderings, in addition to the rendering given in the text it gives also the variant rendering given above. 15 K om. *ā*. 16 MSS. *Ātahš*. 17 K om. 18 MSS. *Ātahš*. 19 U₁, 3, D, M₂ om.; K om. *dēnā pētāk . . . druš laxvār dāstan*. 20 U₂ om. 21 So D; rest *kōlā*. 22 Mr₁ *hasi*. 23 U₁, D, M₂ give the rest thus: *āšnāk af-ašān artēštār druš mēnūk satan af-ašān vāstryōših pihn sāxtan ašān artēštārīh āšnāk af-ašān āsrōnīh yašt kartan af-ašān vāstryōših sēn awzār sāxtan āštān vāstryōših vāstryōšān āšnāk af-ašān āsrōn višp yašt kartan af-ašān artēštārīh Dēvik u druš laxvār dāstan*; U₂ has the same from *āšnāk* to *pihn sāxtan*. 24 A, Mr₁ pref. *u*. 25 A, Mr₁ *u vāstryōšān*; M₂ om. *γ*. 26 U₂ has *u artēštārān af-ašān artēštārīh āšnāk af-ašān vāstryōših sēn awzār sāxtan u āštān af-ašān artēštār Šēdā u druš laxvār dāstan*. *Kyān gadā Ōhrmasd dāt rā* instead of *āšnāk āsrōnān . . . druš laxvār dāstan*. 27 A pref. *u*; M₂ om. *ān*. 28 U₂ *ān*. 29 A *yašn*. 30 M₂ om. *γ*. 31 A, Mr₁ pref. *u*. 32 A, Mr₁ add *rā*; M₂ om. *r*. 33 Mf₁ om. the sentence. 34 Only in D. 35 U₂ adds *rā*; K adds *rā namās kunam*. 36 MSS. have *Ātahš*; Mf₁ om. *Ātaš . . . pur bēšazēntār*; D om.; K *Ātr*. 37 All except U₂, D add *ih*; K adds further *aēγ aratēštārān awzānīk kunīk*. 38 K, A, Mr₁ pref. *u*. 39 Mf₁, K om. the gloss. 40 U₂ repeat *art*. 41 Only in D. 42 U₁, A, Mr₁ om. *ih*. 43 U₁ *gadāiōmandih*. 44 D om. 45 U₂, M₂, 3, Mr₂ *bēšāzēntārīh*; U₂ om. *nī*. 46 M₂ *mēnūkīh*. 47 Mr₁ *ahokēnišn*. 48 U₁ *hasi*. 49 MSS. have *Ātahš*; U₂, Mr₂ om. 50 Only in D, A, Mr₁. 51 U₁, D, M₂ add *e*; U₂, Mr₁ *dārae*; A, M₂, Mr₂ *dārāe*. 52 MSS. *Ātahš*. 53 Only in D. 54 K adds *rā namās*. 55 Mf₁ *°visitīn*; rest *°vispīn*. 56 All except U₂ have *Ātahšān*; K adds *namās*. 57 Mf₁ *xvatāe*; U₁, D, K, M₂ *xvatāyih*. 58 Mf₁ pref. *mavan* and adds *ōmand*. 59 Mf₁, U₂, M₂, Mr₂ om. *γ*; A om. *š*. 60 Mf₁ om. the gloss; A *aš*. 61 D, M₂ *xvatāe*; A, Mr₁ *xvatāih i*. 62 U₂, A, M₂, Mr₁, 2 om. 63 U₂, 3, D, M₂, 3, Mr₁, 2 *xvatāyān*; K, A *xvatādn*. 64 A, Mr₁ *u dāt*. 65 U₂ *āzātān*. 66 U₂, Mr₁ pref. *u*; A om. 67 U₂ *apāt*. 68 U₁ om. *ih*; U₂ *srāyīšnān*; M₂ *srāyīšnīh*. 69 K *rāyōmand*. 70 Only in D. 71 U₂ om. *k*. 72 U₂ *min*. 73 A, Mr₁ add *i*. 74 All except K om. the rest. 75 MS. has *pātaxšān*. 76 MS. has *Ātahš*.

5. 7

1 D adds *kunom*. 2 L₁₂ om. 3 D adds *kunam*; M₁ *nydīš* and adds *vabidānam*. 4 Mf₁, U₁, 3, D, K, L₁₂, M₁, 2 om. *sohr a īn mae*. 5 Only in M₁. 6 M₁ om. 7 Only in Mf₁, U₂, M₁. 8 Mf₂ *pāhrēs*. 9 U₂ om. *ih* and adds *hanā pāhrēs*; A, M₂, Mr₁, 2 add *hanā pāhrēs*. 10 Mf₁, M₂ add *ih*. 11 Mf₁, U₁, 3, D, K, L₁₂, M₁, 3 om. 12 Mf₂ *āfrīnīnam*. 13 Mf₂ *val i*; U₂ om. 14 MSS. have *Ātahš*. 15 Only in U₂, M₂. 16 Mf₁ *išnāk*. 17 Mf₂, U₂, K, L₁₂, M₂, 3 om. 18 L₁₂,

M₃ nyāyīšn. 19 U₃ repeats *ō*. 20 Mf₁, D, K, A pref. *u*; M₃ om. *nih*. 21 Only U₃, A, M₁, Mr₁; M₁ adds *mavan*. 22 U₃, A, Mr₁ add *i*. 23 Mf₁, ₂ *yehabūntan*; D adds over the line *aēγ bōi basīm*; L₁₂, M₂, ₃ *dāt*; M₁ *basīm yehabūntan*. 24 Only in M₁. 25 Mf₁ *āpātākih*; Mf₂ *u āpāth*; U₃ *hanā āpātānik*. 26 M₁ om. 27 U₁, M₃ *pānākih*; D *āpātānik*; A, Mr₁ pref. *hanā*; M₁ *hanā mavan*. 28 K, L₁₂ om.; M₁ *vabidūntan*. 29 So U₁, ₃, A, M₁, Mr₁. 30 Mf₁ adds *ih*; Mf₂ adds *ih yātakgowīh kartan ayāwārīh*. 31 U₃ pref. *hanā*; A, Mr₁ *hanā*; M₁ *hanā mavan*. 32 So Mf₁, ₂, M₁; U₁, ₃ *hamā*; A, Mr₁ om.; rest *hamāe*. 33 U₂, M₂, Mr₂ *rāš*; A om. 34 U₁ om. *ih*; U₃, M₁ pref. *i*; A, Mr₁ om. 35 Mf₂, A, Mr₁ om. 36 D adds on the margin *ātahš*; K, A, Mr₂ om. *k*. 37 Mf₂ adds *ayāwārīh*. 38 K *yazišnmand*; M₃ *ninmand*. 39 Mf₂ om. 40 Mf₂, U₃, D, M₁ pref. *u*; U₂, M₂, Mr₂, ₂ pref. *u* and add *havāe*; A pref. *u* om. *ōmand* and adds *havāe*. 41 M₁ pref. *aēγ*. 42 Mf₂ adds *u nyāyīšn*; M₁ *havāe*. 43 Mf₂ pref. *nyāyīšn ae*; U₂, A, Mr₁ pref. *u* and add *yehvūnāe*; U₃, D, M₁ pref. *u*; M₂ adds *havāe yazišnōmand yehvūnāe nyāyīšn-ōmand yehvūnāe*; Mr₂ adds *yehvūnāe*. 44 Mf₂, D, K, M₁ om. 45 Mf₂, U₁ *martumān*; U₃ *āpātānik i martumān*. 46 Mf₂ *p* for *k*. 47 U₂ om. *y*; K *sātīyīšn*. 48 Mf₁, M₃, Mr₁ pref. *u*; Mf₂ om.; U₂, M₂, Mr₂ *ēvak-č*. 49 Mf₂ om. 50 Mf₁ adds *yehvūnāt mavan*. 51 Mf₁ *lak*; A adds *i*. 52 U₁ adds *nēwak yehvūnāt*; all except Mf₂ add *valā gabrā nēwak yehvūnāt*. 53 M₂ *min*. 54 M₁ om. 55 U₂ in Av. characters. 56 Mf₂ *izēt*; U₁, D, K, L₁₂ *izae*; U₃ *°xūnd*; A, M₂, ₃, Mr₂, ₂ *°xūnāt*; M₁ *izī*. 57 Mf₁, U₃ *asman*. 58 U₃, M₁ pref. *u*. 59 U₃, M₁ pref. *u*. 60 U₃ pref. *u*; M₁ pref. *aēγ*. 61 M₁ gives the gloss after *Hāvan yadā*. 62 Mf₂ *patāst*; U₁, ₃, D, K, A, Mr₁ *patvāst*; U₂, Mr₂ *pāvāst*; L₁₂, M₂, ₃ *pāvāst*. 63 A one stroke less. 64 Mf₁ om. *n*; U₃ *kolā ālatak yazišn vabidūd*; D adds on the margin *kolā mavan ō lak yezbexūd zak gabrā nēwak yehvūnāt*.

5. 8

1 U₂ *asman*. 2 U₃ *°vūnāt*; M₁ *°vūnd*. 3 Mf₁, M₁ pref. *u*; 4 K *bōik*. 5 U₃ *°vūnāt*; M₁ *°vūnd*. 6 Mf₁, M₁ pref. *u*. 7 Mf₁, U₁, ₂, ₃, K, Mr₁ *pišn*. 8 Mf₂ om.; U₃ *°vūnāt*; M₁ *°vūnd*. 9 Mf₁, M₁ pref. *u*; Mf₂ adds *i*. 10 Mf₁ *apasišn*; Mf₂ *pēsn*. 11 U₃ *°vūnāt* and adds *aēγ pūštīh yehvūnāt*; M₁ *°vūnd*. 12 U₂, M₁, ₃ *pušnā*. 13 U₁, ₃, D, L₁₂, M₁, ₃ *°vūnāt*. 14 Mf₁, U₂, K, L₁₂, A, M₁, ₂, ₃, Mr₁, ₂ pref. *u*; all except U₃, K, M₁ have *dāhmān*. 15 U₁ *sardār*. 16 Mf₂ adds *mā yehvūnēt amat pušnā sardār rā dāhm sardār*; U₁ *°vūnāt*; U₃ *āt* and adds *aēγ gušn gabrān yehvūnēt aēγ nēwak gabrā yehvūnāt mavan valā rāe Yazišn vabidūd*; D, L₁₂, M₁ *°vūnāt*; M₃ adds *madam yehvūnēt mavan pušnā sardār rā dāhmān sardār*. 17 MSS. have *ātahš*; U₃, M₁ pref. *ae*; D adds *i*.

5. 9

1 MSS. have *sōčāk*. 2 Mf₂, U₃ *°vūnāt*; M₁ *°vūnd*. 3 M₁ pref. *u*. 4 Mf₁ *sōč*; rest *sōčāk*. 5 U₃ *°vūnāt*; M₁ *°vūnd*. 6 Mf₂ adds *aēγ hamāe ēton yehvūnīh*. 7 M₁ pref. *u*. 8 U₃ *°vūnāt*; M₁ *°vūnd*. 9 Mf₂ *denm*. 10 Mf₁, M₁ pref. *u*; Mf₂ *vaxšāk*; U₂ *vaxšak*. 11 Mf₂ om.; U₃ *°vūnāt* and adds *aēγ pūštīh yehvūnāt*; M₁ *°vūnd*. 12 Mf₂, M₁ *denm*. 13 All except Mf₁, U₁, ₃, D, K, L₁₂, M₁ add *aēγ-at awgūn yehvūnēt*. 14 Mf₂, U₁, D, K, M₁, ₃ om. *aēγ . . . yehvūnāe*.

15 U₂, A, M₂, Mr₁, ₂ *hamāk*. 16 Mf₁ *val*; U₁ *hanā*; U₂ *at*. 17 U₂ om. 18 U₂, A, M₁ om. 19 Mf₁ *dērag*; Mf₂ *derag*. 20 Mf₂ pref. *madam i*; U₂, M₁, ₂, Mr₁, ₂ pref. *madam*; K adds on the margin: *amat val awzār šapīr awzār šapīr hanā aēy awzār Yazīšn Fraškart vabidūnēt aēy vad Ristāxēs denā mān rōšn yehvūnde*. 21 Mf₁, U₂, D, K, L₁₂, A, M₁, Mr₁ om.; U₁ *i*; M₂ *mā*. 22 Mf₁, U₁, ₂, D, K, L₁₂, M₁ om. 23 K, L₁₂, M₁ om. 24 Mf₂, U₁, K, L₁₂, M₁ om.; U₂ adds *madam*; D *madam*. 25 M₁ om. 26 Mf₁, ₂, U₂, M₁ om. 27 Mf₂ om. and adds *bēn 57 šant*; U₂ *kardārih* and adds *bēn 57 šant*; D gives the sentence thus: *amat val levatā awzār šapīr Fraškart vabidūnēt aēy vad Ristāxēs bēn denā mān rōšn yehvūnde*; A, M₂, ₂, Mr₁, ₂ add *bēn 57 šant*. 28 Mf₂ om. the sentence; L₁₂ om.; M₁ *mavan val awzār šapīr Fraškart vabidūnik for vad . . . šapīr*. 29 U₁ *sak i*. 30 Mf₁, L₁₂ om. *kart*. 31 U₂, A, Mr₁, ₂ om. 32 U₂ adds *rōšn yehvūnēt*.

5. 10

1 Mf₁ *°būn*; Mf₂ *yehvūn*; U₂, A, M₂, Mr₁, ₂ *°būnēt*; M₁ *°būd*. 2 MSS. have *Atahš*. 3 Only in Mf₁, U₂. 4 Mf₂ *berā ōhrmasd* for *Ōhrmasd berā*. 5 K adds *i*. 6 K, L₁₂, M₂, ₂, Mr₂ add *i*. 7 Mf₂, M₁ pref. *u*. 8 All except U₁, D, L₁₂ om. *ih*; U₂ om. *nih*. 9 Mf₂, M₁ pref. *u*. 10 So U₁, ₂, D; Mf₁, A, M₁, Mr₁ *sāyīšn*; Mf₂ *sāīšn*; rest *sāīšnih*. 11 D, A, M₁, Mr₁ pref. *u*. 12 U₂, K, L₁₂, M₂, ₂, Mr₂ add *i*. 13 Mf₂ om.; M₁ pref. *u*. 14 Mf₂ om.; all except U₁, D om. *ih*. 15 Mf₂, M₁ pref. *u*. 16 So U₂; Mf₁, U₁, D, A, M₁, Mr₁ *sāyīšn*; rest *sāīšn*. 17 MSS. give the word in Av. characters. 18 Mf₁, U₁ *v* for *a*. 19 Mf₁, ₂ om.; A, Mr₁ *mavan*; M₁ om. *amat . . . kabad yehabūn*. 20 Mf₁ om. *f*; U₁, K, L₁₂ *mān*. 21 D *kabad*. 22 So U₂, K, L₁₂, M₂; Mf₁, ₂ *yehabūn*; U₁ *yehvūnde*; U₂, D, A, M₂, Mr₁, ₂ *°būnāt*. 23 U₁, K, L₁₂ *mān*; D om. *af-mān . . . yehabūn*. 24 Mf₁, ₂, U₁, ₂, K, L₁₂, M₂ om. 25 Mf₁ *°būd*; U₁ *yehvūnde*; U₂, L₁₂ *°būnde*. 26 U₂ pref. *mas*; M₁ *frasdnīkh*. 27 Mf₂ *i*. 28 Mf₂, M₁ have *mandavam nēwak xavītānam* for *i kār . . . xavītānam*; U₂ om. and has *mēnūh nēwak*; A, M₂, ₂, Mr₁, ₂ add *mandavam i nēwak*. 29 Only in A; all except U₂, ₂, D, A, Mr₁, ₂ have *u*. 30 Mf₁ *datistān*; U₂, ₂, K om. *k*; A *ā* in Av. characters. 31 U₂, M₂ *°tūnēm*; A, Mr₁ one stroke less. 32 U₁ *awsūnikhā*; U₂, K, L₁₂, A, M₂, ₂, Mr₁ pref. *u*; U₂ pref. *u* and om. *ih*; D *awsūnikh*. 33 M₁ om. 34 All except Mf₂, U₂, D, M₁, ₂, Mr₁, ₂ pref. *i*. 35 Mf₁, L₁₂, A, M₂, Mr₂ *°tūnam*. 36 Mf₂ pref. *u*. 37 Mf₂ *vad-am* for *vad mān*. 38 Mf₂ *hizvūnh*; D *h* in Av. character. 39 So A; all except U₁, ₂, ₂, D, M₁, Mr₁ have *u*. 40 Mf₁, U₂, L₁₂, M₁, ₂, ₂, Mr₂ om. *k*; Mf₂ *dāstān*. 41 U₁ om. *ē*. 42 Mf₂ om.; U₂ *°vūnēt*. 43 Mf₂ om. *v*; U₂ pref. *u*. 44 Mf₂ *vad-am* for *vad mān*. 45 U₂ *°vūnēt*. 46 U₂, A pref. *u*. 47 Mf₁ om. 48 Mf₂ *vad-am* for *vad mān*. 49 Mf₂ adds *aēy vad-am uš*. 50 Mf₁, U₁, ₂, D, K, L₁₂, M₁ om. *pavan . . . fraxv yehvūndt*; M₂ gives *pavan . . . fraxv yehvūndt* after *gās yehvūndt*. 51 All except A, Mr₁, ₂ om. *kār . . . fraxv yehvūndt*; U₂ has *Dēnā fraxv*. 52 Mf₂ *u*; U₂, M₂, ₂, Mr₁, ₂ om. 53 Mf₂, U₂ om. *k*. 54 A *frāh*. 55 Mf₂ *vīdā* and adds *frāxv*; M₂ *gāš*. 56 U₂ *°vūnēt*; M₂ adds *pavan kār fraxv yehvūndt*. 57 Mf₁ om. *xrat āxar . . . šāyet yedrāntān*; U₂, A, M₂, ₂, Mr₁, ₂ give the same after *ō kār yāityānd*; U₂ pref. *u*; A, Mr₁ add *i*; M₂ om. *xrat āxar yemalēlūnam*. 58 A one stroke less. 59 Mf₁, K, L₁₂ *i mas i* for

aēγ-am . . . *šapīr*; U₁, K give *aēγ-am* . . . *kār šāyet yedrūntan* on the margin. 60 Mf₂, U₂, A, M₂, Mr₁, 2 °*būn*; M₁ *būd*. 61 U₂, M₃ om.; A, M₂ *maš*. 62 Mf₂, U₂, M₂, 3, Mr₁, 2 *i*; U₁, K *i u*; U₃ om. 63 All except Mf₂, U₁, 2, D, K give *dō barā* . . . *lā šāyet* after *ō kār yāitūd*. 64 Mf₂, U₁, 2, K, M₂, 3, *dānākihā*; U₃ repeats *i*; M₁ *dānāihā*. 65 U₂, M₁ om. 66 U₂ om. *aš*. 67 U₃ om. 68 K *ēt* cut off in the margin; M₁ °*mūd*. 69 M₁ *kart*. 70 M₁ *u*. 71 U₁ *bēn*; U₃, M₁ om. 72 A, Mr₁ *āsnēt*; M₁ *āsn i*. 73 Mf₂ om. *pētāk* . . . *pētāk āsn xrat*. 74 U₂, A, M₂, Mr₁, 2 pref. *u*; M₁ om. 75 U₁, K, A om.; M₁ *u*. 76 D, A, M₁ om. *ā*. 77 K *k* cut off in the margin. 78 Mf₂, U₂, A, M₁, 2, Mr₁, 2 om. *ih*; M₃ om. *y*. 79 M₁, 2 *mavan*. 80 D om. *ā*. 81 A adds *ait gōšān*. 82 K om. 83 Mf₁, L₁₂ pref. *xrat āxar yemalelūnam i*, Mf₂ om. *mas* . . . *ō kār yāityūd*; U₁, K add *i*; U₂, A, M₂, 3, Mr₁, 2 *xrat āxar yemalelūnam aēγ-am yehabūn maš u šapīr*; M₁ pref. *u*. 84 M₁ om. *ā*. 85 U₃ om.; A, Mr₁ *ae*; M₁ *xrat*. 86 U₂, M₂, 3 pref. *ae*; A, Mr₁, 2 *ae*. 87 So D, A, Mr₁; Mf₁, U₂, L₁₂, M₂, 3, Mr₂ °*lūnt*; K °*nam*; M₁ °*lūd*; Mr₂ *lūt*. 88 K *min*. 89 M₁ °*mūd*. 90 U₁, 2, 3, D, K, L₁₂, M₂, 3, Mr₁, 2 add *i*; M₁ *sārn*. 91 M₁ °*tūd*. 92 U₃ pref. *la*; A, M₁, Mr₁ °*lūnēt*. 93 A two strokes less; M₁ °*lūd*. 94 M₁ om. 95 U₂, K, L₁₂, A, M₂, 3, Mr₁, 2 om. *aš*. 96 M₁ °*mūd*; Mr₁ repeats *yekavīm*. 97 A adds *mavan*; M₁ °*vūd*. 98 M₁, 2 pref. *u*. 99 U₂ *ān*. 100 M₁ °*vūd*. 101 Only in U₃, D, M₁. 102 All except U₃, D om. 103 U₁ °*dūnt*; U₂ °*dūnēt*. 104 A, M₁, Mr₁ pref. *u*. 105 K, L₁₂, M₂, 3, Mr₂ add *i*. 106 M₁ °*vūd*. 107 Only in U₃, D, M₁. 108 All except U₃, D om. 109 A, M₁, Mr₁ pref. *u*. 110 Mr₂ adds *i*. 111 M₁ °*vūd*. 112 Only in U₃, D, M₁. 113 All except U₃, D om.; M₂ *u*. 114 A om. 115 So Mf₁; A *yāitūt*; M₁ *yātūd*; rest *yāityūd*. 116 Mf₁, U₁, K, L₁₂ om. the rest of the paragraph; U₃ has *xrat mānad* for *ae* . . . *xrat*. 117 All except U₃, D, M₃, Mr₁ add *i*; M₁ adds *zak*. 118 M₁ °*vūd*. 119 Mf₂ om. *mavan zamānak* . . . *šnāsik zak yehvūnēt*. 120 D, M₁, 2, *ān*. 121 M₁ °*vūd*. 122 U₃, D, M₃ add *i*; A pref. *pavan*. 123 M₁ om. 124 U₃ *dānād*. 125 U₂, 3, A, M₂, 3, Mr₁, 2 om. *k*; M₁ *u šnāsih*. 126 All except U₃, D, A, M₁, Mr₁ add *i*. 127 M₁ °*vūd*. 128 U₁, 2, L₁₂ pref. *i*. 129 So U₂, A, M₁, 2, Mr₂; U₃, M₃ *zinān*; rest *zyān*. 130 D *awzūnih*. 131 U₃, D, M₁ *ān*. 132 M₁ °*vūd*. 133 U₃ om. 134 Only in D, M₁. 135 All except D, M₁, Mr₁ add *i*. 136 U₃, M₃ *dānand*; D, M₁ *xavītūd*. 137 Only U₃, D, M₃ give this sentence; D om. *ae*. 138 MSS. have *Ātahš*. 139 D om.

5. II

¹ MSS. give this sentence in the 10th paragraph; Mf₂ om. *č*; U₁, 2, 3, K, L₁₂, M₂, 3, Mr₂ pref. *u*; D pref. the sentence thus: *u zak-ič lālātar dušman aēγ bēn dušman vānēt martān bēn dušman tabrūnastan martih yehabūnāe āxar hammartāzākīh patakīh pavan kār dēnāk*; A, Mr₁ *u zak-ič*. 2 M₁, Mr₁ om. 3 U₁, 2, K, L₁₂, A, M₂, 3, Mr₁, 2 *martān*; U₃ *martānahīh yehabūd*; M₁ *bēn dušman vānītan martumān*. 4 Mf₂, U₃ *hamartāzākīh*; M₁ pref. *āxar*. 5 Mf₁, U₁, K, L₁₂, M₁, 3 om.; U₂, A, M₂, Mr₁, 2 give the word after *dēnā*; U₃ pref. *aēγ*. 6 U₃ pref. *tuwānākīh*; M₁ pref. *u*. 7 So Mr₁; all except U₁, A, M₁ have *u*. 8 Mf₂ *dāristān*; U₃ *dēnāk yehabūd*; A, Mr₁ *dēnāk*. 9 Mf₁, M₁ *siēnag*; Mf₂ *siēnagīh*. 10 Mf₂ om. 11 U₃ *tuwān ait*; D *tuwān yehvūnāt*. 12 Mf₂, U₂, A, M₂, 3, Mr₁, 2 add *tuxšāih tuwān yehvūnāt kartan*. 13 Mf₁, 2

axvāh; U₁, s, D, K *axvāb*; U₂, L₁₂, M₂, s, Mr₁, 2 om.; M₁ u *axvāh*. 14 M₁ *aēy-am*. 15 Mf₂ repeats *min Dēnik*. 16 U₁, D, M₁ pref. *vēš*. 17 Mf₂ adds in red ink: *čigōn min Dēn denā kalām nēwak frajām pēiāk ašt*. 18 Mf₂ *srišūtak*; U₂, s, L₁₂, A, M₂, s, Mr₂ *srišūtak*; M₁ gives *aēy bēn yām u lēlayā min srišūtak vēš lā xelmūnam* for *srišūtak . . . xelmūnam*. 19 U₂, D, K om. 20 Mf₁ *°mūnēt*; Mf₂ *°mūnt*. 21 Only D gives this gloss. 22 Mf₁, 2, U₁, L₁₂, M₂ *gāsih*; M₂ *gāš*. 23 Mf₂ om. 24 U₂, L₁₂, M₂, s, Mr₁, s *Bāšasp*. 25 M₁ om. 26 A, M₁ om. *āt*. 27 Mf₁, U₂ *°vūnēt*; U₁ *bāt*; A *°vūndāt yehvūnt*. 28 Mf₁, K, L₁₂, M₁ add *xvēš ravēš*; Mf₂ *ae xār ub u ī sreš*; U₁, D add *xvāhrēš* with *xvēš ravēš* on the margin; U₂, A, M₂, Mr₁, 2 add *xā ravēš ī rāe*; M₂ adds *xvēš ravēš rāe*. 29 Mf₁, U₂, D u *jikārās*; Mf₂ u *jigārīh*; U₁ u *jikārās i* with *jigārīh* on the margin; U₂ u *jikār aēy sūr bāsū hūšyādrīh* for u *jigār* and has *sūr bāsū* in Pers. characters; K, A, M₂, s, Mr₁, 2 u *jikārās*; L₁₂ *jikārās ī*. 30 U₂, A, M₁, s, Mr₁, 2 om. 31 Mf₁ pref. u. 32 Mf₁, A, M₁, Mr₁ om. 33 Mf₂ om. *nām burtār ī*. 34 U₂, s, D, K, A, M₁ om. 35 Mf₁, U₁, s, D, K, L₁₂, M₁ om. 36 D *āsnūtāk*; M₁ *āsnitāk*. 37 K, M₂, s, pref. u. 38 So in Mf₂, U₂, K, A, M₂, s, Mr₁, 2. 39 M₁, s *vīrā*. 40 Mf₂, A, Mr₁, 2 om. 41 U₂ adds *barā yehabūnd*; M₁ om. *ik*. 42 U₂, M₁ *hurōst*; U₂ om.; U₂ has *hūdānāk u hūvīr aēy apdyīšnīh pur šnāsak pavan sak ī āxar āxar apdyet huār u s p nēwak rōi aēy xāp čīhr ī huāb aēy nēwak ābrā yaxsenund u min tanglīh bōjēnēt aēy min Dōsaxv bōjēnēt aēy ahrākīh vabidūnēt kartan dānākīh sak mavan kār ī Tan Pasīn yehvūndāt* for *hamrōst . . . apdyet kartan*; D *hurōst* and adds *hu mavan nēwak rōi xāp čīhr ī huāb aēy nēwak ābrā*; L₁₂ om. *hamrōst . . . Dōsaxv*. 43 Mf₂ om. *ā*; D om. *xvāpar . . . bōxtār*; M₁ om. *r*; M₂ gives in red ink on the margin *aēy nēwak ābrā yaxsenund*. 44 U₁, M₁ om. 45 So U₁, M₁; D, L₁₂ add *ih*; rest *bōxt*. 46 U₁, M₁ om. 47 U₁, M₁ om.; D adds *bōjēnēt aēy ahrākīh vabidūnēt*. 48 Mf₂ *hūvīr*; D pref. u; K *hamvīr* but *hūvīr* on the margin. 49 Mf₁, U₂, A, M₂, s, Mr₁, 2 add *i*; U₁ *apdyīšnīh*. 50 U₁ adds *i*; D *dānākīh*; A, Mr₁, 2 *šnāsī*. 51 A, Mr₁ *sak pavan* for *pavan sak ī*. 52 D, M₁, 2 om. 53 M₁ om. 54 D adds *dānākīh ō mavan kār pasīn dānēt*. 55 U₂ om. 56 Mf₂ *ō*; U₁, s, s, A, M₂, s, Mr₁, 2 add *i*. 57 U₁ *frādahnāt*; U₂ adds *frazand*; K *frāxnāt*; L₁₂ *frēdahnāt*; M₁ *°vēnēt*. 58 Mf₁, U₂, s, M₁, 2, Mr₁, 2 *vēš*. 59 U₂ *rōštāk*; U₂ adds *šīon frazand nām burtār barā li yehabūn*; D adds *šīon frazand nām burtār barā li yehabūnde*; A, M₂, s, Mr₂ *rōštāk*.

5. 12

1 Mf₂ *°bānt*. 2 All except Mf₁ have *Ātahš*. 3 Mf₂, U₂, K, M₁, s om. 4 Mf₂ *berā ī Ōhrmasd* for *Ōhrmasd berā*. 5 Mf₂ *mavan sak* for *sak mavan*; U₁ *ān*; D, K, M₂ add *i*. 6 Mf₁ adds *i*; M₁ adds *aēy yehvūnd*. 7 Mf₁, U₂, K *frāč*; L₁₂ *brāč*; M₁ *aw*. 8 Mf₁, U₂, A add *ih*; U₂ adds *aēy lā sasāh*. 9 D om. *č*. 10 Mf₂, U₂, D, M₁ om. 11 Mf₂ *val*; U₂ adds *vad*. 12 Mf₁, 2 repeat; U₁ *hamā*; U₂ *hamāk*; U₂ adds *hamā*; M₁ *hamā hamā*. 13 Mf₂ adds *sak i*; U₂ *ra* twice. 14 Mf₂, U₂, D, M₁, s om. 15 Mf₁ om. *ān*. 16 Mf₂, U₂, D, M₁ om. 17 U₂ adds *ih*. 18 U₂, s, D, A, M₁, Mr₁ om. 19 Mf₂, U₁, M₁ *hamā*; U₂, D, K, L₁₂, A, M₂, s, Mr₁, 2 *hamāe*. 20 U₂, D add *aēy bēn Vahišt jivāk lenā yehvūndāt*. 21 Mf₂, U₁ *°vānd*; U₂ *°vānam* and adds *aēy aršdnīk yehvūnam*; D, M₁ *°vānam*. 22 Mf₂ *sak i*; D *sak*. 23 U₂ *fšā*. 24 Mf₂ *°dānd*;

U₈, D, M₁ °dūnam. 25 Mf₁, U₈, D, M₁, 2 om. 26 Mf₂ adds *i*; U₈ om. *š*. 27 U₈ *tā*. 28 Mf₁, 2, U₁, K om. 29 Mf₂ *č*; U₈, L₁₂, A, M₁ om. 30 U₁, 2, L₁₂, M₂, 3, Mr₁ °srauih; A °srau *i*. 31 Mf₁, D pref. *i*. 32 Mf₁, U₈ pref. *u*; Mf₂ om.; U₁, L₁₂, A, M₂, 3, Mr₁, 2 *zck-žč*; U₂, K add *i*. 33 Mf₁, 2, U₂, 3, K pref. *i*; U₈, D, M₁ om. *č*. 34 Mf₂ *val ō*; U₁, 3, D, L₁₂, A, M₁ om. 35 D gives *nēwak xvatāih* below the word; L₁₂ *huaēvīh*. 36 Mf₁, 2 *u dōisrih*; U₂, A, M₂, Mr₁, 2 pref. *nēwak dēlih i*; U₈ *vatartan*; M₁ pref. *u*; M₃ *u dōisrih* in the margin. 37 Mf₂ om. *n*; U₂, M₂, 3, Mr₂ pref. *i*; D *min zak*. 38 D adds *pūhl*; A *Čašōdarg*; M₁ *Činvatarag*.

5. 13

1 MSS. °vistin; Mf₂ *val harvispīn*. 2 Mf₁ *lak*; Mf₂ *yedrūd*. 3 MSS. have *Ātahš*. 4 Mf₂, U₂, 3, D, A, M₁, 2, Mr₁, 2 om. 5 Mf₂ adds *val valā mavan* *Ātahš pavan xānak hučašmayān val valā*; U₈ adds *pavan hamā ēšān denā gōwišn yemalelūnēt*; D adds *aēγ pavan hamā ēšān denā gōwišn yemalelūnēt barā valāšān gōwišn yemalelūnēt*. 6 Mf₂ pref. *pavan*; U₂ om. 7 Mf₂, D om. 8 Mf₂ om.; U₈ adds *i tak*. 9 U₈, D add *xvāēt*. 10 U₁ *daham* and explains it in Pers. by *nēk*. 11 Mf₂ adds *i* and om. *zak Ātaš . . . Ātaš min*; D adds *i*. 12 MSS. have *Ātahš*. 13 U₈ om. 14 Mf₁, M₁ om. 15 M₃ *yaibīnūnēt*. 16 U₈ *anj rāmišnīh xvāēt*; A adds *č* after *an*. 17 D, K add *i*. 18 MSS. have *Ātahš*; U₂, A, M₂, 3, Mr₁, 2 add *Ōhrmazd*. 19 MSS. °vistin; Mf₂ *aš-aš harvispīn*. 20 Mf₁ *kāmāk*; U₂, L₁₂, A, M₂, 3, Mr₁, 2 add *aēγ-aš apāyet*. 21 Mf₁ om.; Mf₂ *Ātahš Ōhrmazd aēγ-aš apāyet*; U₂, L₁₂, A, M₂, 3, Mr₁, 2 om. 22 Mf₂ om. *ih*; U₈ *huvārišnīh*; D, M₁ pref. *mavan*. 23 Mf₁, A, M₂, Mr₁, 2 om. 24 Mf₂ gives *Spitāmān Zaratuš* for the remaining part of the sentence; Mr₁ om. 25 Mf₂ adds *ih*; U₈ adds *i*; Mr₁ om. *a*. 26 M₁ om. *barā . . . denā*. 27 Mf₂, U₁, M₁ *nāmčāšīk*. 28 Mf₁ adds *bēn*. 29 M₃ om. 30 Mf₁, L₁₂ om.; Mf₂ om. the gloss. 31 U₁, D, K *mavan*; U₂, M₂, Mr₂ *denā*; U₈ adds *mā*; M₁ adds *mavan*; Mf₁, L₁₂, M₃ om. 32 Mf₁, L₁₂ om.; U₂, Mr₁ *madam*; U₈, M₃ add *i*; M₂, Mr₂ *madam i*. 33 Mf₁, L₁₂ om.; U₁, M₁ *yehabūntan*; M₃ adds *denā*. 34 So in U₂, 3, M₂, Mr₂. 35 U₂ *baršīh*. 36 So U₈, A, Mr₁; U₂, M₂, Mr₂ *denā*; M₁ adds *mavan*; rest om. 37 M₁ *gūmbad*. 38 Mf₁, K, L₁₂ om. 39 So U₂, 3, A, M₁, 2, Mr₁, 2; rest om. 40 Mf₂ adds *ih*. 41 M₁ om. *ih*. 42 Mf₁, U₁, D, K, L₁₂, M₃ om.; U₈, A, Mr₁ *hanā*; M₁ *hanā mavan*. 43 Mf₁, U₁, 3, D, K, L₁₂, M₃ om. 44 U₁, D *Spitāmān*. 45 Mf₁, U₁, D, K, L₁₂ om.; MSS. have *Zaratuhšt*.

5. 14

1 Mf₂ *zak i*. 2 Mf₂ °vispīn; rest °vistin. 3 U₈ *gabrā*; D, M₁ om. 4 Mf₂ *martumān*; D repeats *a*. 5 MSS. have *Ātahš*. 6 Mf₁ *ō*; U₁, D, K, L₁₂ om.; U₈, M₁ *madam*. 7 Only in M₃, Mr₁, 2. 8 U₁, A, Mr₁ *nikirēt*. 9 U₈, D, M₃ give this gloss. 10 U₈, M₃ pref. *mavan*. 11 MSS. *Ātahš*. 12 M₃ om. 13 U₈, D, M₃ *sātūnēt*. 14 M₃ *nikirēt*. 15 D *yāityānt*. 16 U₈ om. *w*; D, M₃ *i aūt* for *ayōw lā*. 17 D *čīgōn*; M₂, Mr₂ add *mā aēγ*. 18 Mf₁ *mā* but *madam* above the line; U₂, M₂, Mr₂ add *aēγ madam*; D *mavan*; A, Mr₁ add *ae madam*; M₃ *madam*. 19 Mf₁ *hamsāk*; Mf₂ om.; U₁, 3, K, L₁₂ *hamāe*; M₁ *hamyā*; U₂, D, A, M₂, 3, Mr₁, 2 *hamxāk*. 20 Mf₁, K, L₁₂ add *valā i*; Mf₂

om.; U₁, ₃ add *valā*; D *sak valā*; M₂ adds *lā*. 21 Mf₁, K *hamsāk*; Mf₂ om.; U₂ *hamxā*; M₁ *hamyā*; rest *hamxāk*. 22 Mf₂ om.; U₁, ₂, ₃, D, K, L₁₂, M₂, ₃, Mr₂ *barāt*; A, Mr₁ *burt*; M₁ *°rūd*. 23 Mf₁ pref. *aēy*; M₁ *hamčigōn min sak* for *dōst ō dōst*; M₂ adds *barāt*. 24 Mf₂ *val valā*. 25 Mf₂ adds *yedrūnāt*. 26 M₁ *raftārān*. 27 Mf₂, M₁ add *ān*; Mr₁, ₂ *anšūtār*. 28 Mf₂ om. the rest; M₁ *sak*. 29 Mf₁ *valā-č*; Mf₂ *val sak*. 30 Mf₁, U₁, ₃, D, M₁ om.; U₂, A, M₂, Mr₁, ₂ add *raftār ātaš*. 31 U₂ *armasāt*; U₂ *armasāt aī* and adds *čigōn mavan ātaš min levīn raftārān bōi basīm bavīhūnēt*; D *armēštār*. 32 So Mf₁, U₁, ₃, D, K, L₁₂, M₁; rest om. 33 Mf₂ om. the rest; U₂ pref. *min*; M₁ *u*. 34 M₁ adds *č*. 35 D gives on the margin *az digar kitāb* in Pers. and adds *čigōn mavan hamxāk valā levīn i hamxāk u brāt levīn brāt sātūnēt u min bāhar i hamxāk mandavām i barēt hamčigōn ātaš i Ōhrmazd min levīn raftārān bōi basīm bavīhūnēt*; M₁ *°lūd*; M₂ adds on the margin *čigōn mavan ātaš min levīn raftārān bōi basīm bavīhūnēt*. 36 MSS. have *ātaš*; A om. *ātaš . . . yemalelūnēt*. 37 M₁ *u*. 38 M₁ *°lūd*. 39 U₂ pref. *aēy*; D *tan*; M₁ *aēy tan i*. 40 U₁ *armēsāt*.

5. 15

1 A adds *i*. 2 Mf₂, M₁ om.; U₂ *madam*. 3 D, A *burt*. 4 Mf₁ adds *i*; U₁ *asm*; U₂ pref. *frāč*. 5 Mf₁ *frāč yedrūnyēn*; Mf₂, M₁ *frāč yedrūd*; U₁ *°rūd*; U₂, A, M₂, Mr₁, ₂ *frāč yedrūnēt*; U₂ *°rūnyēn*; D adds *aēy kolā aēš mavan min ahrākīh ēsm ēsm madam ātaš hanxetūnt*. 6 Mf₁, ₂, U₁ om. 7 M₁ om. 8 Mf₂, U₂, D, K, A, M₁, Mr₁ om. 9 U₂, D, M₂ add *aēy kolā aēš mavan Barsm min ahrākīh bastak ātaš rā yezbexūd*; M₁ *vistard*. 10 Only U₂, D, M₁. 11 Mf₂ adds *č*. 12 Mf₁, U₂ om. 13 U₂ adds *aēy urvar hubdī madam ō ātaš yezbexūd urvar i hadanpāk*; D adds *aēy urvar i hubdī hanxetūnt i yezbexūd*; M₂ adds *aēy kolā aēš mavan Barsam min ahrākīh bastak ātaš rā yezbexūd u urvar hadanpāk aēy urvar aēy urvar hu bōi madam hanxetūnt yezbexūd*. 14 Mf₂ adds *i valā*; U₁, ₃, K add *i*; D has *ātaš Ōhrmazd berā ēton madam sak i ō gabrā āxar āfrīn vabidūnt aēy kolā mavan ēton yezbexūnēt āxar madam valā ātaš i Ōhrmazd āfrīn kūnēt* for *sak āxar . . . i Ōhrmazd*. 15 M₁ *valā*. 16 So Mf₂, D, A, M₁, Mr₁; rest *āfrīnēt*. 17 Only in U₁, A, M₂, Mr₁. 18 U₂, M₂, Mr₂ add *valā*; K om.; A, Mr₁ *mavan ō*. 19 U₂ *°nūtā*; M₁ *°nūd yehvūnāt*. 20 Mf₂ *mavan valā*; M₂ pref. *mavan valā*. 21 Mf₁, ₂, U₁, D, A, M₂, Mr₁, ₂ *abišt*; M₁ *abišt*. 22 U₂, M₂, Mr₁, ₂ om. 23 U₂, D, M₂ add *yehvūnāt*.

5. 16

1 U₂ pref. *lālā*; D *lālā*; M₂ pref. *lāl*. 2 Mf₁ *ō*; Mf₂ *val*; M₁ *valā*. 3 Mf₁, ₂, U₂, M₁ om. 4 Mf₂ *yehamtūnāt*; U₂ *yehvūnāt*. 5 Mf₁, M₁ om. 6 U₂ adds *tōxm aēy*. 7 Mf₁, U₁, ₃, D, K, L₁₂, M₂ om. the gloss. 8 Mf₁, D pref. *u*. 9 Mf₁, U₂, M₁, ₂ om. 10 Mf₁, ₂, U₁, ₃, D, K, M₁, Mr₁ om. 11 D om. *īh*; K *barīštīh*. 12 Mf₁, ₂ *gabrā*; D om.; M₁ *aēy gabrā*. 13 Mf₂, U₁, ₃, D, K, M₁ om. 14 U₂ adds *ae ramak gōspandān u anšūtādān kabed yehvūnāt*; D om. and gives *aēy ramak tōrādān u gōspandān u kabed gabrādān gušn bēn bīd u dātak lak awšān yehvūnāt ae berā i gušn*; M₂ adds *aēy ramak anšūtādān u gōspandān kabed*

yehvūnāt; A, Mr₁, ₂ gušnān. 15 Mf₁ pref. u; Mf₂ om. madam . . . rāst yehvūnāt; U₃ pref. lālā. 16 So Mf₁; rest valā; A valā i. 17 U₁, ₂ K, L₁₂, M₂, ₃ Mr₁, ₂ add i; A om. 18 A om. 19 A om. 20 Mf₁, U₁, D, K, L₁₂, A, M₃ om. 21 Mf₁, U₁, K, add i. 22 U₃ om. 23 Mf₁ adds i; U₂, A, Mr₁, ₂ apāyet. 24 A, M₁, ₂ Mr₁ om. 25 M₁ om. 26 Only D gives this sentence. 27 U₃ pref. pavan; K gives the remaining part of the paragraph at the end of the Nyaish; M₁ pavan zak hurvāxmanih. 28 Mf₂ xāyā; M₁ xayā. 29 Mf₂ zivād; U₃ pavan rāmišn zivēt; A, M₂, Mr₁, ₂ ziv a č; M₃ ziv pavan rāmišn zivē. 30 Mf₂ i. 31 Mf₂, K add i. 32 Mf₁, M₂, Mr₂ add i; Mf₂ šap. 33 U₃ zivēt. 34 Mf₂, U₂, A, M₂, Mr₁, ₂ give pavan rāmišn zive; D has aēy min Dēr Xvātā vad dēr zivē; M₁ aēy vad zak zamān ham ēton zivē yehvūnd. 35 A adds ih. 36 Mf₂, U₃ om.; U₂, M₂, Mr₁, ₂ pref. u; A u. 37 U₂, M₂, Mr₂ aēvik; U₃ atākik; A, Mr₁ adūdūk. 38 Mf₂, K, M₃ ziv; U₃ zivēt. 39 D, M₁ pref. ēton. 40 M₁ om. 41 So in Mf₁, ₂ U₁, ₃ K, L₁₂, M₃. 42 MSS. have Atahš. 43 Mf₁ adds i. 44 Mf₂ adds avīzak i ān i; U₂, M₂ add a vīk u zak i; A, Mr₁, ₂ add az-aš u zak. 45 Mf₂, M₁ °dūnd; D adds vad zak lēlayā mavan lak zivē vad zak zamān u hangām Ōhrmazd min lak xvašnūt yehvūnēt ham ēton zivandak yehvūnih ēton denā Atahš āfrin bāstān ʔal vabidūnyēn. 46 Mf₂, U₁, D zak i; A zak. 47 A, M₃ add i. 48 Mf₂ ēsam yedrūnēt; U₂, A, M₂, Mr₁, ₂ °rūnēt; U₃ pref. madam. 49 Mf₂ om.; U₁ asm. 50 Mf₂, U₁, ₃ K, L₁₂, M₁, ₃ om. 51 Mf₂, U₁, D, A, M₁, Mr₁ om. 52 U₁ nikiritak; D nikiritak. 53 Mf₁ adds dušarm; Mf₂ pref. pavan; U₁, D pref. dušarm i; U₃ pref. min; M₂ adds i. 54 U₃ pref. dušarm min ahrākīh; K, L₁₂ pref. dušarm i ahrākīh; M₁, ₃ pref. dušarm rā ahrākīh. 55 Mf₁, U₁, ₃ M₃ i. 56 Mf₁, U₁, ₃ D, K, M₁, ₃ om.; U₂, A, M₂, Mr₁, ₂ add i. 57 Mf₁, U₁, ₃ D, K, L₁₂, M₁, ₃ om. 58 L₁₂ om. 59 So Mf₁, D; Mf₂, Mr₁ u. 60 Mf₁, U₂, K, L₁₂, M₂, Mr₂ add i. 61 Mf₁ adds i; K, L₁₂ om. 62 MSS. yōšdāsr. 63 Mf₂, U₂, M₂, Mr₂ add pavan. 64 K ʔāk yehvūnēt.

5. 17

1 Mf₂, L₁₂ om. the paragraph. 2 U₁, A ān. 3 U₁, M₁ om. 4 All except M₂ have Atahš. 5 U₃ has i Ōhrmazd ošōmand u tuvāndak ait for ošōmand Ōhrmazd; D, K, A, M₁ i Ōhrmazd ošōmand for ošōmand Ōhrmazd; M₃ i ošōmand u tuvāndak ait. 6 U₁ om. 7 K om.; A adds i. 8 U₃ adds anšūtān rā; K, M₁ om.; M₃ adds anšūtān. 9 U₃, M₃ add ait. 10 M₂ aēy. 11 U₂, M₂ om. i. 12 M₃ adds i. 13 U₃, M₃ add yehvūnēt. 14 U₁, ₂, ₃ D, K, M₂, Mr₁, ₂ u; K, A, M₃ om.; M₁ mavan. 15 U₃ om. 16 U₃ adds ih. 17 M₃ adds i. 18 D adds ēton Atahš i lak Ōhrmazd ošōmand u tuvāndak ait mavan bēn martumān ahrākīh min valā i xvarsand ait; K adds ēton lak Atahš bulandtar ait ae Ōhrmazd u zak pavan ahravīh xvarsand ait aēy valā xvarsandīh zak zamān čigōn mavan kār ahrākīh kabed yehvūnd sardār var aēy Vahišt lenā sardār ait; M₁ °mūd. 19 D gives this gloss. 20 D, M₁ om. 21 D u; M₁ om. 22 U₂, A, M₂, Mr₂ om. n. 23 MSS. have Atahš. 24 Mf₁, M₂ pref. u. 25 U₃, D, M₃ add kabed tēš u amāvand ait denā Atahš u kolā ašš mavan ayāwārīh Atahš vabidūnēt Atahš madam valā awar rāmišnīh pētākēnēt; K adds kabed tēšōmand u kabed amāvand valā Atahš u valā yehavīmūnēt andar ayāwārīh ait aēy bēn ayāwārīh yehabūndak kām ait u pētāk rāmišnīh yehabūnd. 26 Only U₃, D give the gloss. 27 U₃, M₃ kartan denā; D pref. kartan. 28 U₃, M₃ dāštan. 29 U₃ zak i Ōhrmazd zak

for *Ōhrmazd sak i*. 30 U_1 *ān*. 31 Mf_1 , U_1 , M_1 om. 32 Mf_1 adds *ih*; M_1 adds *ān*. 33 U_1 , D, A, M_2 , s , Mr_1 *xvāyišnih*; U_2 *xvāyišn*. 34 K om. *ēt*; A one stroke less. 35 K adds *ēton ae Ōhrmazd sak āsār yehbūndak aīt levatā valā xvāhiš kēn vabidūn*. 36 Only U_s , D, M_s give this gloss. 37 MSS. have *xvāyišnih*. 3 D om. 39 MSS. *Ātahš*. 40 M_s adds *i*.

NOTES

NOTES

I. KHURSHED NYAISH

¹ Manuscript D gives in Persian three reasons for reciting the Khurshed Nyaish. The Sun delivers three messages of Ormazd every day to mankind. In the first, or the message of the morning, Ormazd desires that mankind be zealous in doing meritorious deeds, so that their condition in this world may be made better by God himself. Secondly at noon, men are reminded to marry and have children; and are likewise exhorted to cooperate with each other in doing good deeds that will prevent Ahriman and his brood from freeing themselves out of bondage until the day of Resurrection. In the third, or evening message, mankind are reminded to repent of sins they may have unconsciously committed, as in that case they will be forgiven. The manuscript states that this information is derived from the Pahlavi books, but does not give the source. A search through Pahlavi literature showed me that the copyist had in mind a passage in the Ganj-i Shayagan, §§ 153-157 (Bombay, 1885).

I. O

¹ The portion beginning from *stāem*, 'I praise,' to *bāzavāl bāšat*, 'be without an end,' is a later addition, as it does not occur in the Pazand introductory prayers to the other Nyaishes and Yashts. Besides, the paragraph contains many Arabic words, which is not the case with the purely Pazand texts. Compare, for instance, *xāliq*, *maxlūq*, *alrask*, *qādir*, *qavī*, *qadīm*, 'ādil'. ² The manuscripts have *alazak* instead of *alrask* and it is rendered into Phl. by *mālā*, 'full' in all the manuscripts with the exception of *M₃*, which has *hamēšak*, 'perpetual'. The word *alrask* is Arabic, the first element *al* being equivalent to the article 'the' in English, the second part *rask* being a noun meaning 'daily bread'. *U₁* gives in a marginal gloss in Gujarati *alajakno arath Śaṣkarut madhe aniṣ [aniṣ?] lakhī che*, 'in Sanskrit the meaning of [the word] *alajak* is stated to be "continual"'. The Skt. version of the paragraph in which the word occurs, is not, however, found in the MSS. now extant. It might either be that the Phl. translator misread the Ar. word, or that the occurrence of the Pers. word *rūzi*, 'daily bread,' which follows the Ar. *alrask* and has the same meaning, might have led him to conjecture a different word from *alrask*. We find in the manuscript *U₁* *alrask* originally written, but with the *r* scratched out afterwards. Likewise, the Guj. word *rajak* written below the Phl. word is changed to *ghaṇi*, 'much.' It cannot be said how the translator derives the word *alazak* to mean 'much,' as it is neither a Pers., nor an Ar. word. Is it possible that the first element *al* was taken to be the negative particle 'not' and the second to mean 'end,' the whole word thus signifying 'endless'! It is worth noticing that the Ar. word *rask* and the Pers. *rūzi* are each used in Guj. with the meaning 'daily bread,' but the two words are more often used conjointly as one word, *rajak roji*, though with

the same meaning. ³I have used dots . . . between the first and the last words of a sentence to indicate an abbreviation in the text. Wherever the dots are placed between square brackets [. . .], e. g. in paragraph 6, they indicate that the particular text in question is missing.

I. I

¹For a discussion of Ner's usage of rendering the name of the Divine Being, see my article *Neriosengh's Sanskrit version of the Avestan Afringān-i Dahmān and Afrin-i Khšathryān rendered into English in Spiegel Memorial Volume*, p. 264, note 1, Bombay, 1908. ²Neryosangh renders Av. *θrīšcit*, Phl. 3 *bār*, 'three times,' by *tridhā*, 'in threefold manner,' and explains in a gloss this threefold manner of paying homage, as consisting in the homage paid by the suppliant through his thought, word, and deed. The MS. U₁ says in a marginal note in Guj., that it is incorrect to translate Av. *θrīšcit* by 'three times,' and says that the correct meaning of the word is the one given by Ner. in the *Perāma lasti*, namely, 'in threefold manner.' We find, on the other hand again, that in Ys. 19. 10 (Sp.) Ner. renders the same Av. word by *trīn vārān*, 'three times.' ³According to the marginal glosses in Pers. in Mr₁, 'other creatures' refer to *Firistagān*, 'Angels.' ⁴In rendering Av. *hvarə*, the first element of the compound *hvarə-hasaoša-*, the Phl. translator erroneously takes the word to be *havare*, and renders it by *hamkāmik*, 'of one will,' evidently deriving it from the root *var-*, 'to choose.' This is the only instance in which the Av. word *hvarə* is rendered incorrectly. In the scores of instances, for example, where *hvarə* occurs by itself or in composition with *xšaēta*, it is always correctly rendered as meaning 'Sun.' The same is the case also when *hvarə* is joined in compound with other words, for instance, *hvarə-darasa-*, Ys. 9. 14 (Sp.), Vd. 6. 51, 7. 45, 5. 14; *hvarə-baresah-*, Ys. 59. 7 (Sp.); *hvarə-raoša-*, Vsp. 22. 6. The Skt., Pers. and Guj. versions repeat the Pahlavist's error in this particular passage. For the second element *hasaoša-*, all the MSS. give *hamdahīšn*, which would mean 'of one creation.' I have corrected it, however, to *hamdošīšn*, 'of one accord,' since the Av. word *hasaoša-* and *saoša-* are always rendered into Phl. by *hamdošīšn*, *došīšn*, and into Skt. by *sahamitraiva-*, *mitratva-*, *saṃghaṭita-*, *saṃhita-*, *nirīkṣaṇa-*, as in Ys. 1. 63 (Sp.), 28. 8, 29. 7, 33. 2, 10, 47. 5, 48. 4, 51. 20; Vd. 2. 11; Vr. 16. 10 (Sp.). Ner. neglects here to render Av. *hasaoša-*, Phl. *hamdošīšn*, and he is followed in this by the Pers. versionist. The Guj. version, on the other hand, renders it by *nekinā cāhāndr*, 'wishers of good.' ⁵The demonstrative pron. *aētaf*, which stands as the subject to the verb *jīhāf* is erroneously rendered into Phl. by *litamā*, 'here,' as if it were an adverb of place. The Av. word was perhaps misread as *aētaḍa*, 'here.' The words *Ahuram Masdqm*, *Aməšē Spəntī* and others, which are in the acc. case in the original Av. text, are rendered in the Phl. version by the nom. case, as the subjects of the verb *yehamtūnēt*. This changes the whole meaning of the sentence. According to the original the request is made that the homage may reach unto Ormazd, the Archangels, and other beings, whereas in the interpretation given by the Phl. translator, the idea of the homage is dropped, and Ormazd, the Archangels, and the other beings are themselves invited to

come down to the place of the invoker. This incorrect rendering is followed by the subsequent versions. ⁶I have changed the reading *jahāt* given by Geldner in his *Avesta*, 2. p. 37. *Stuttgart*, 1889. to *jihāt*, following in this case Bartholomae, who discusses the word in Geiger and Kuhn, *Grundriss der Iranischen Philologie*, 1. § 320. Strassburg, 1896-1904. I may also note that *jihāt* is found in all my MSS. and also in ten of the MSS. used by Geldner. See his *Avesta*, 2. p. 38, paragraph 1, note 8. ⁷Regarding the rendering of the cardinal Av. word *Fravaši-*, into Skt. by *vrddhi-*, consult my article in the *Spiegel Memorial Volume*, p. 259, note 5. ⁸*Ibid.*, p. 259, note 4. ⁹To explain Av. *Vayam*, *M*₁ gives the following interlinear gloss in Pers. *Vay ya'ni parandah*, 'Vay means bird.' When Av. *Vayu-*, Phl. *Vay*, 'Angel Vayu, wind,' occurs in connection with Av. *u-parō-kairya-*, Phl. *aparkār*, Ner. renders it by *paksin*, 'bird.' Compare, for instance, Ys. 22. 27, *Srōš vāc* 5, *Sirōzah* 1. 21.

I. 4

¹With the idea of dedicating one's life to the Archangels, we may compare Ys. 33. 14: *at rātm Zaraθuširo tanvasēti xvañyō uštanam dadōiti*, 'So Zarathushtra gives as an offering even the life of his body.' With the exception of the Skt. rendering, the other versions explain the idea of thus dedicating one's life to the Archangels as consisting in the readiness to sacrifice one's body for the welfare of one's soul. The same thought occurs in *Patēt Pašēmāni* 1, which is the Pāz. rendering of Ys. 11. 17-19, Ny. 1. 3-4.

I. 5

¹This paragraph is taken from Ys. 68. 58-67 (Sp.), where the Phl. commentary ends with the gloss on *nəmō ābyō dōiḍrābyō*. Three of the manuscripts, U₄, F₁, B, omit the various glosses occurring in the paragraph. The Skt. version likewise does not give any glosses, whereas the Pers. version has the commentaries only on first three sentences. ²The Phl. and Pers. versions use transcriptions for Av. *vouru-gaoyaoti-*, 'wide pastures.' Ner. renders the epithet by *nivāsītāranyah-*, 'forest-residing.' We would expect our Skt. translator to use *gavyūti-*, which is the proper equivalent of the Av. *gaoyaoti-*. For a discussion of these words occurring in both Av. and Skt. see Pischel and Geldner, *Vedische Studien*, 2. pp. 287-292. *Stuttgart*, 1892. The Guj. version renders it by *jangalmā pāsbānī karnār*, 'protector in the forest.' *M*₁ gives in an interlinear gloss in Pers., *pāsbān dašt*, 'protector in the forest.' This meaning 'protector in the forest,' as well as Ner's 'dweller in the forest,' is not based upon any etymological rendering of the word, but upon a popular notion of some function or attribute of *Mihr*. ³Av. *ābyō dōiḍrābyō*, 'unto these two eyes.' The Phl. translator curiously misunderstands the dem. pron. dual *ābyō* and renders it by *mayā*, 'water,' deriving the word from some form of *āp-*, 'water.' It is noteworthy that Ner. corrects the mistake, and renders it by *tebhyo*. This shows that, though generally following the Phl. version which is his main source, he had the original Av. text before him, which he occasionally resorts to with advantage. The Guj.

version repeats the error. D gives *āb*, 'water,' in Persian characters below the word *ābyō*. In Ys. 10. 22, 17. 4 Av. *ābyō* is correctly rendered into Phl. by *valāšān*, 'those.' One might be tempted to think that the translator took the following word *dōiθra-*, which is usually transcribed into Phl. by *dōisr*, as a transcribed form of *Arədvīsūra-*, and was prompted to read the idea of water into the word *ābyō*, hence taking the two words *ābyō dōiθrābyō*, to mean 'waters of Ardvīsūr.' This is actually the case with the Guj. version, which renders these two words by *pāninā caśmā*, 'spring of water,' and explains them as referring to Ardvīsūr. This, however, is not possible with the Phl. version, which always transcribes Av. *dōiθra* by *dōisr* with the only meaning 'eye.' Compare, for example, Ys. 1. 35, 3. 49, 11. 16, 67. 62 (Sp.), as also the following instances in which *dōiθra-* forms compounds with other words, e. g. *duš.dōiθra-* Yt. 3. 8, 11, 15; *spiti.dōiθra-* Vd. 7. 24; *verazi.dōiθra-* Ys. 26. 7 (Sp.); *vouru.dōiθra-* Sr. 1. 3, 5; 2. 4, 5. Vd. 19. 37, VYt. 8; *sairi.dōiθra-* Ys. 56. 8. 1. It is more likely that the Phl. versionist takes Water (and by inference the Angel Ardvīsūr presiding over Water) as the eye of Ormazd, just as the Sun is spoken of as the eye of Ormazd in Ys. 1. 35 (Sp.). The two eyes of Ormazd mentioned here refer evidently to the Sun and Moon. Compare with this the somewhat similar Vedic idea of the Sun as the eye of Mitra and Varuna. For various references to this, see Bloomfield, *A Vedic Concordance*, p. 362, Cambridge, 1906. The conception that to look with a good eye upon the creatures of Ormazd is equivalent to paying homage unto the Eye of Ormazd, may be compared with the similar idea in Hoshang West, *Shikand-Gūmānik Vijār*, 1. 56. Bombay, 1887, which gives Phl. *mavan višp dām i šapīr hučāšmihā nikīrēt čāsm i valā čāsm i Xvaršēt aīt*, Paz. *ke višp dām i vahō hučāšmihā nigarēt čāsm i di čāsm i Xvaršēt hast*, Skt. *yah samagrām sṛṣṭim uttamām sulocanatayā nīrīkṣte locanam asya locanam yat Sūryasya āste*, 'whoso looks upon the whole good creation with a good eye, his eye is [as if] the eye of the Sun.' 4 Av. *āsaono stōiš* is rendered into different versions to mean 'the world of righteousness.' The grammatical construction does not favor this interpretation, for we should in that case expect the form *āsaonyā* in fem. to qualify *sti-*, which is of the feminine gender. It is more correct to render the word *āsaono* by 'of the Righteous One,' as referring to Ormazd, in opposition to the phrase *Drvatō stōiš*, 'the world of the Evil One,' that is, of Ahriman. The sharp distinction between the good creation of Ormazd and the evil creation of Ahriman would be in accord with the dualistic teachings of Zoroastrianism. The tradition, however, is persistent in its rendering all throughout. For various passages where *āšavan-* and *drvant-* are used with *sti-*, see Bartholomae, *Altiranisches Wörterbuch*, pp. 1592, 1593, Strassburg, 1904. 5 All versions use the past tense for Av. *bavqīdyāi*, which is the pres. ptcl. For further examples of a similar use of the verb *bā-* see Ys. 19. 22, 21. 7, 51. 2 (Sp.). In Ys. 34. 10, 45. 7, however, the fut. forms are used both by the Phl. and Skt. for the pres. of the original. The mention of the present and future periods of time may have led the translators to take *bavqīdyāi* as representing the past. But the grammar is against such an interpretation. With the order of the periods given in the paragraph under discussion, may be compared the

usual order of designating time by a past, present, and future, so familiar to the Phl. writers. (Bd. 1. 3; Dk. 2. 81. 3.) ⁶In the original Avestan text, Vohuman is mentioned as one of the three Archangels through whom the welfare of body is desired. But all the versions have rendered the word as a common noun, and have explained it as referring to the suppliant's own mind. In the same manner, Av. *Xšaθrā* in the inst. is literally translated by 'Lord' in the voc., as referring to Ormazd, who is invoked to further the mind as well as the body of the suppliant. ⁷The grammatical construction of the original is not correctly preserved by the translators. The original idea of the coming of Ormazd on the day of Resurrection is dropped and corresponding changes are made in the interpretation. Av. *urvaēsē*, in loc., is rendered in the nom. as the subject of the verb *jasō*, 2d sing., which is likewise treated as if it were a 3d sing.

I. 6

¹Av. *ṣayāurvah-*, 'awake,' is vaguely transcribed into Phl. by *jikār*, *jīgār*, *jīgār*, *jīgār*, *jīgār bāzā*. The Phl. translators often resort to the method of transcribing those Av. words which are either unintelligible or obscure to them. These transcriptions are often a source of difficulty to Neryosangh, who, in the absence of a better knowledge of the original Avesta than his predecessors, fails to make any marked improvement upon the doubtful renderings of the Pahlavist. The word in this particular case before us is rendered into Skt. by *balīṣṭhabhujah-*, and by *bhujabalavant-* in Ny. 5. 13. The Pers. and Guj. versions give the same interpretation. Besides the idea of the 'strength of arms,' some manuscripts give different meanings for the word. Thus Mf₁ correctly explains it by Pers. *bēdār*, 'awake'; Mf₂ has *āškār*, 'manifest.' U₁, D, L₁₂ have *hūšyār*, 'cautious'; Mr₂ gives *ṣāhib qūwat*, 'lord of vigor.'

I. 7

¹Note Ner's Iranicized form *prādadat* instead of the correct Skt. form *prādhāt*.

I. 8

¹Av. *Tiṣṭrayaēnyō*, 'the ones belonging to Tištar,' is freely rendered in all the versions as referring to the rains, Tištar being the rain star. ²Lit. 'the Path which is of the good state.' The word occurs in the same collocation in Fr. W. 5. 1. In the tentative rendering 'good state,' which I have adopted for *xvāstāiti*, I have been influenced by the tradition which understands the 'Path' to be the Path that leads to Paradise. For similar allusions to the Path, we may refer to the familiar Av. *aēvō Panthā yō Aśāhe vispe anyaešqm apantqm*, 'the one Path which is of Righteousness, all others are no paths,' Ys. 72. 11; also the well known Old Persian phrase *Pathim Rāstām*, 'the Right Path,' Naksh-i Rustam 6; the Vedic *Panthā Rtasya*, 'the Path of Holy Law,' Rig-Veda 1. 136; the common *ariyo atṭhangiko maggo*, 'the noble Eightfold Path' of Buddha, e. g. *Mahāvagga*, 1. 6. 18; and the idea of the 'Way' in Christianity, from the words of Jesus, 'I am the Way, the Truth, and the Life,' Acts 9. 2. ³It is difficult to find what this 'golden

shaft' refers to. The tradition gives us at least the view of those who were centuries nearer to the time of the original writings than we are today. The location of Mount Sokant is uncertain, whereas Lake Zarenmand is mentioned in Bd. 22. 6, as situated in Hamadan. Modi thinks that this allusion to the golden shaft is a reference to some geological phenomena and refers to Bd. 13. 5, where waters on the tops of Mounts Alburz and Hukar are said to be flowing through the golden pipes. See his *Dictionary of Avestic Proper Names*, p. 187, Bombay, 1892.

I. II

¹ Geldner omits this sentence. *

I. 12

¹ This is translated literally, as *yaoždāθram* in verbal abstract neuter construed with the acc. case, as in Vd. 19. 12. The verbal abstract forms are much more common in Av. than in Skt. A free translation would be 'the earth becomes pure,' as is actually given by the different versions.

I. 13

¹ My translation here is guided by the tradition; otherwise *paiti-šīd-* and *paiti-drā-* would mean 'repulse and resist.'

I. 15

¹ Av. *yasdi* in 1st sing. mid. is incorrectly rendered by all the versions as if it were a 3d sing., since they take it as the antecedent to the relative clause which precedes in paragraph 14. ² The explanatory glosses on Mihr's epithets 'of a thousand ears,' and 'of ten thousand eyes,' occur here only in the Phl. version. The other versions give the same glosses in the 6th paragraph. In the Phl. version of Ys. 1. 9 the number of attendants upon Mihr is given as 500 in the first case, and 5000 in the second. ³ The reading of Phl. *hunišām* (a transcribed form of Av. *huniwixtām*) is doubtful. The manuscripts U₁, Mr₁ explain the word by an interlinear gloss in Pers. as the proper name of the mace of Mihr. ⁴ Av. *haxōdra-*, 'friendship,' is incorrectly rendered in the Phl. and Skt. versions by *hamzāk*, *mitrah*, 'friend.' The Pers. and Guj. versions correctly render the word in the first part of the sentence, by *dāst*, *došt*, 'friendship,' but have *dāst*, *došt*, 'friend,' when the word is repeated in the sentence. Besides, Ner's construction . . . *mitrah ca . . . yam asti mitrebhyaḥ parataram* is not correct. As Sheriarji has pointed out, *yam* should either be changed to *yat*, or *asti* be dropped. See his *Collected Sanskrit Writings of the Parsis*, 1, note 90, Bombay, 1906.

I. 16

¹ Av. *haomayō* is taken here as loc. for inst. sing. from an adj. from a stem *haomayu-*. Cf. Bartholomae, *Air. Wb.*, p. 1735. ² Av. *saōdra-*, Phl. *sōhr*,

'oblation,' is rendered into Skt. by *prāṇaḥ* or is transcribed as *jyora*, *jora*. The same word *prāṇaḥ* is used also to render Av. *zāvar-*, Phl. *zōr*, 'strength.' In Ys. 56. 10. 8 (Sp.) where *prāṇaḥ* is used with the meaning 'strength' it is glossed by *jora*, equivalent to Pers. *zūr*, Guj. *zor*, 'strength.' The ordinary meaning of the Skt. word *prāṇaḥ* is 'breath, life, strength,' which is so familiar in the Yoga terminology. It is not clear why Ner., besides using the word in this sense, also resorts to it to render Av. *zaodra*, 'oblation.' Sheriarji, in his *Collected Sanskrit Writings of the Parsis*, I, note 91, suggests that Ner. might have *pānam*, 'beverage,' in the original, for which the copyist wrote *prāṇaḥ* through mistake. Ner. makes a distinction between his use of *prāṇaḥ* to render two different Av. words *zaodra*, 'oblation,' and *zāvar-*, 'strength.' The word *prāṇaḥ* when meaning 'oblation,' is glossed by *udakasambhūtena*, 'produced from water,' but, when standing for Av. *zāvar-*, Phl. *zōr*, 'strength,' it is glossed by *iti pādayoḥ*, 'that is, of the legs.' I have translated *prāṇena udakasambhūtena* by 'with an oblation produced from water,' because the rendering 'with strength produced from water' does not appear to me to convey any appropriate meaning, unless we are to suppose that Ner. conceived that strength was derived in symbolic manner from the consecration of waters. It may be possible that Ner. here attaches some special meaning to the word *prāṇaḥ*, in addition to its usual meaning, 'strength,' as he sometimes does in the case of some other words.

I. 18

1 Av. *Ahurāniš*, 'of Ahurian waters,' is erroneously taken by the translators to be some form of *Ahura*, 'Lord.' We miss Ner's help here, as the paragraph does not occur in the Skt. version. But we find that in Ys. 38. 8 (Sp.), where the same word occurs, Neryosangh does not do any better, as he accepts the incorrect rendering of his Phl. predecessor and renders the word by *svāmin-*.

2. MIHR NYAISH

2. 14

1 I have preferred to take *ča* here as a conjunction, though not unmindful that *āča* may possibly be an adverb meaning 'hither.' Cf. Bartholomae, *Air. Wb.*, pp. 311-312. 2 Av. *vispāmī* is a dative of ethical condition, like a Latin ethical dative. The sentence would mean 'at the hands of the whole world.' The Av. words *vispāmī auuḥe* are rendered into Phl. by *harviṣ patmān*, and into Pers. by *tamām Māh*. This confusion is due to the fact the original words are incorrectly written in some manuscripts as *vispām māi auuḥe*, *vispa Māuḥe*, in this Ny. as also in Yt. 10. 5, where the same paragraph occurs. It seems that the Phl. translator has read the meaning 'norm' in the word *māi*, as if from the root *mā*, 'to measure.' The Guj. version has followed this interpretation. The Pers. version literally reproduces the other incorrect variant *māuḥe* by *Māh*, 'Moon,' which adds to the ambiguity of the sentence.

2. 15

¹ Av. *pairi-jasāi-* in the 1st person is rendered into Phl. by *barā yehamtānāt*. The original idea that the suppliant desires to approach Mihr is thus dropped, and instead of this the Angel is invoked to come down himself. It is worth noticing, however, that the Pers. and Guj. versions do not repeat this mistake. ² Av. *vanta-*, 'love,' is rendered into Phl. by *ayāwārīh*, 'help.' The Pers. and Guj. versions derive the word from *van-*, 'to vanquish,' and introduce the idea of vanquishing the enemies.

3. MAH NYAISH

3. 6

¹ The word *mišti*, 'mixedly, unitedly, conjointly,' is here translated by 'always' (following the Phl., Skt., Pers., and Guj. versions), the local sense of the term having passed over into the temporal as in the English word 'constantly,' lit. 'standing together.'

3. 7

¹ I have followed the traditional renderings. One might also compare Shakespeare's allusion to the moon as 'the moist star' (Hamlet, I. i. 118-120). I do not overlook the presence of the Skt. adj. *apnasvant-*, however that is to be explained. ² The etymology of this word is quite uncertain. Can it be that the *u* stem passes over to the *a* giving *vohva*? Then through the fondness of lengthening *a* near *v* is made into *vohvā*, perhaps as the word comes after *saremyāvant-* which has long *ā*.

3. 10

¹ Can it be *svādra-*, 'comfort,' and *nas-*, 'to copulate'? ² *stē rapatqm* is an adaptation from Ys. 34. 4, where *stoi* is appropriately an inf. (Bartholomae, *Air. Wb.*, p. 1607), although out of place here.

4. ABAN NYAISH

4. 2

¹ Ethical dative as in Latin and Greek.

4. 8

¹ This passage is extremely obscure. The Pahlavi followed by Pers. and Guj. versions translates as if *srāvayeni* and the other verbal forms were in the third person. But the grammar would not allow this. I have made some sort of attempt to preserve the grammar, though I confess the result is not satisfactory. For the problematic form *husravāni* no adequate explanation has

been given. The context seems to demand subjunctive imperative. As a makeshift I should suggest possibly reading *haosravāne* with the MSS. F₁, E₁, Mb₁, L₁₁, 25 and comparing it with the Sanskrit intensive form *sosru-* from the root *sru-*, 'to flow,' with the meaning 'let flow,' 'pour out,' cf. *asusruvat* (*Bhṛṣṭikāvya* 15. 51, 17. 18), quoted by V. S. Apte in his *Sanskrit-English Dictionary*, p. 1157, Poona, 1890. The Av. formation *hao-srav-āne*, would answer exactly to a Skt. *so-sru-āne*, Whitney, *Sanskrit Roots*, p. 200, and cf. *Sanskrit Grammar*, 1010. For the maintenance of *s* before *r* see Jackson, *Hymn of Zoroaster*, p. 44, Stuttgart, 1888; yet consult Bartholomae, *GlPh*. 1. 45, note 1.

5. ATASH NYAISH

5. 1

1 So following the tradition.

5. 2

1 Inf. with the force of imperative, cf. Bartholomae, *Air. Wb.*, p. 744.

5. 3

1 Lit. 'priority' as used of the pick, or choice, much as in the Biblical phrase, 'first fruits' applied to the pick of the flock or herd given as an offering to Jehovah. 2 'as also,' lit. 'and what [are] the obedience and power.'

5. 6

1 I have taken *ṛṣadrō.naptar-*, as a noun, lit. grandson, offspring or descendant of sovereignty, compare *Apqm napāt*, 'child of offspring of waters.' So also Bartholomae, *Air. Wb.*, p. 547. Justi, on the other hand, preferred to regard the word as an adj., see *Handbuch der Zendsprache*, p. 94, Leipzig, 1864. The common rendering, which is favored by the tradition, is 'residing in the navel of kings.' But that would demand rather some form of *nabhā*.

5. 9

1 For the form see Bartholomae, *GlPh*. 1. 263. 2.

5. 11

1 Lit. 'with upraised leg.' 2 Geldner om. this line.

5. 14

1 Geldner om. the line. 2 I have taken *hantam* here like the Skt. *santam* in the sense of 'good,' as does Bartholomae, *Air. Wb.*, p. 1771.